



North Texas Catholic

NEWSMAGAZINE

Bringing the Good News to the Diocese of Fort Worth

Vol. 29 No. 4

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Out of tornado's chaos, St. Frances Cabrini *Brings God's love to life*



Education Building classrooms were converted into housing for families who lost their homes. Many plan to live there until September when most houses are expected to be repaired. **32 & 40** (español)



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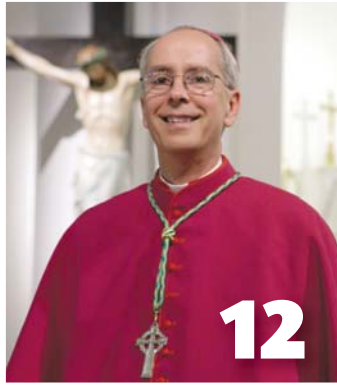
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"Warm," "funny," "compassionate," "leader:" All were attributes of Msgr. Phil Johnson.

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The appointment of Bishop Mark Seitz as the seventh bishop of El Paso was announced May 6. Bishop Seitz, who has served as a priest of the Diocese of Dallas since 1980, and as an auxiliary bishop of the Dallas Diocese since 2010, will be installed as the bishop of El Paso July 9.

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Beatriz Peña seems to be a natural fit for working with clients of Denton's Loreto House. She's youthful, but with wisdom beyond her years.



28 NEW ARCHIVIST BEGINS BRINGING DIOCESE'S HISTORY TOGETHER

Many people have worked to keep much of the diocese's history intact until an official diocesan archivist could begin its assembly. Claire Jenkins has the honor of beginning the task. In order for any history to be written, there have to be organized records to be drawn from. In order for there to be organized records in archives, there have to be archivists. That's who Claire is.

PHOTO AT BOTTOM OF PAGE:

These archivists are enjoying a moment discovering history in the archives of St. Patrick Cathedral. At right, displaying an item from her treasure trove of the history of St. Patrick and the diocese is Kay Fialho, archivist and historian for St. Patrick Cathedral. To her right is Sister Louise Smith, archivist and historian for the Sisters of St. Mary of Namur. To Sister Louise's right, standing, is Fort Worth's diocesan archives' administrative assistant Sarah Ignacio. To Sarah's right, sitting, is diocesan archivist Claire Jenkins. And at the left is Joyce Higgins, associate archivist of the Diocese of Dallas. (NTC Photo / Donna Ryckaert)

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When Christians act like Christians, we just have to say something about it

There are times when pastors, parishes, and groups show their love for others in such concrete ways that we — and the rest of the world — can't help but notice.

In this issue, we offer a slice of the stories that have come out of the response of the people of Granbury to the folks who have lost homes and loved ones in the tornadoes that hit Hood County back in May.

The immediate response of the St. Frances Cabrini Parish community, led by pastor Msgr. Juan Rivero, has to be recognized and applauded.

The commitment to dedicate parish facilities to those without homes until such time as they can once again be in permanent housing is worthy of all of our notice.

But this is not to say Msgr. Rivero and the Lyssy family and the hundreds who have helped in that relief effort in Granbury are the only ones living their faith in such a praiseworthy way.

When Msgr. Charles King was alive and pastor of Immaculate Conception Church in Denton, he and that parish put themselves fully into serving the homeless by opening up the parish gym, housing them on brutally cold nights.

Stories are told of Msgr. King going around to folks protected from the elements in the gym on those cold mornings, personally serving them coffee.

Msgr. Phil Johnson was noted for his role in helping form the local version of the Ulster Project, bringing the Catholic churches of Arlington into the ecumenical coalition of churches that sponsored Irish Catholic and Protestant youth coming to our area each summer. They experienced people of various Christian faiths living together as neighbors and collaborators in faith, living in the same neighborhoods and going to the same schools, something they had not been able to witness in their homeland.

And the list goes on with works of charity done locally and internationally: People and money and resources allocated to service of "the least of these," the same persons on the margins who Jesus has urged us to take note of and serve, and the same ones who our Pope, Francis, wants to draw our attention to, get us to focus on and serve.

It's times like these we can't help being proud of our Catholic faith and our fellow Catholics. We have to speak of their works.

Jeff Hensley
Editor



CNS photo / David Maung

Bishop Jaime Soto of Sacramento, California, speaks on immigration reform legislation during a news conference June 10 at Our Lady of Guadalupe Church in San Diego, where U.S. bishops were meeting for their spring meeting.

Bishops warn against changes in immigration bill that could kill it

By Doris Benavides

THE TIDINGS,
Archdiocese of Los Angeles

SAN DIEGO (CNS) — Three bishops weighed in on the ongoing congressional debate on immigration reform legislation June 10, warning against amending a Senate bill in ways that would block the path to legalization for undocumented immigrants, but urged support for its passage.

“Families are separated, migrant workers are exploited, and our fellow human beings die in the desert,” said Los Angeles Archbishop José H. Gomez, chairman of the U.S. Conference of Catholic Bishops’ Committee on Migration.

At a news conference in San Diego, held as the USCCB opened its annual spring meeting, the chairmen of three committees reiterated the bishops’ support for comprehensive immigration reform that protects families and workers.

The Senate on June 11 voted 82-15 to approve a procedure known as cloture, allowing debate to proceed. The same day, President Barack Obama gave an address on immigration reform, saying the U.S. can do better than the current outdated system that leaves out too many talented, hard-working

immigrants.

A panel of House members was reportedly still working on a version of a bill for that chamber.

Bishop John C. Wester of Salt Lake City, chairman of the Committee on Communications and former chair of the migration committee, specified a handful of concerns for changes to the bill that might be attempted on the Senate floor.

“We urge Congress to maintain the current balance between enforcement goals and improvements in the legal immigration system, including a path to citizenship.”

Bishop Jaime Soto of Sacramento, a member of the board of directors of the Catholic Legal Immigration Network, said the key points of the bishops’ policy goals for immigration reform include:

— An accessible and achievable path to citizenship that includes the maximum number of people.

— Family unity as the cornerstone of the system.

— “Enforcement by itself, especially along our southern border, will not solve the challenge of irregular immigration.”

Bishop Soto said that it’s important to consider why people risk their lives to come to the United States, and how to address global poverty and persecution.

Pope confirms he’s finishing encyclical begun by Pope Benedict

By Cindy Wooden

VATICAN CITY (CNS) — Pope Francis told members of the ordinary council of the Synod of Bishops that he was preparing to publish an encyclical on faith begun by Pope Benedict XVI.

While a formal speech was prepared for the pope’s meeting with the council responsible for helping draft post-synodal apostolic exhortations and suggesting themes for the next synod, Pope Francis told them, “The text will be given to you, no problem, but it would be better to talk among ourselves a bit.”

Audio from the meeting June 13 was broadcast in the Vatican press office.

Pope Francis told council members he had received their suggested draft for a post-synodal apostolic exhortation on the new evangelization, the theme of

the Synod of Bishops in October 2012.

“But there’s a problem. The encyclical has to come out and it’s an encyclical written with four hands, so to speak, because Pope Benedict began writing it and he gave it to me,” the pope said. “It’s a strong document. I will say in it that I received it and most of the work was done by him and I completed it.”

Anyway, he said, “issuing a post-synodal exhortation at this time — after the encyclical — would mean it would be hidden.”

However, the pope said, it wouldn’t be right that the Year of Faith end in November without “a beautiful document to help us. So, I thought of this: Write an exhortation on evangelization in general and, within it, refer to the synod. That way we could take everything from the synod, but put it in a wider framework.”

Ohio Council of Churches: Mandate raises religious liberty concerns

By Steve Trosley

THE CATHOLIC TELEGRAPH,
Archdiocese of Cincinnati

CINCINNATI (CNS) — Catholic Social Action director Tony Stieritz of the Archdiocese of Cincinnati called it an “exciting breakthrough” that mainline Protestant churches in Ohio have joined with the Catholic Church in objecting to the federal contraceptive mandate based on religious freedom concerns.

The Ohio Council of Churches, which represents 18 denominations, adopted a statement May 29 saying that with the mandate of the Affordable Care Act, the government is defining what constitutes a religious belief and who has a right to that belief.

“This is an exciting breakthrough. To have mainline Protestant churches in solidarity with Catholics on religious

freedom sends a clear and powerful message, Stieritz said.

In its statement, the council said that even the most recent proposal to implement the mandate “still narrowly applies the exemption to only ‘churches, their integrated auxiliaries, and conventions or associations of churches, as well as to the exclusively religious activities of any religious order,’” and does not include religious charities, hospitals and universities.

“According to the mandate, therefore, the government has now defined that these institutions are not religious enough to follow their own religious teachings in certain circumstances,” the council statement said. “This mandate sets a concerning precedent for any religious institution which may find itself in a position of having values that, within reason, challenge that of the state.”

Obama administration drops fight to limit age restrictions on Plan B

By Carol Zimmermann

WASHINGTON (CNS)—U.S. Catholic officials expressed disappointment with the June 10 announcement that the federal government will comply with a judge's ruling to allow girls of any age to buy the morning-after pill without a prescription.

The decision reversed the recent course of action by the federal government. On May 1, the Justice Department announced that it would appeal a ruling by a federal judge in early April that said the Food and Drug Administration must make emergency contraceptives available to all ages by May 6.

In a June 10 letter to U.S. District Judge Edward Korman in Brooklyn, New York, department officials said they will submit a plan for compliance with his ruling and will drop their appeal. The letter also said the FDA has advised the drug's manufacturer to submit an application to make Plan B One-Step available over the counter without restrictions.

News reports June 11 said the Justice Department also told the judge it will not make available over the counter the two-pill Plan B product, which it described as being significantly different from the one-pill version. Two-pill generic versions of Plan B would remain behind store counters and require a prescription and ID for those under the age of 17.

Deirdre McQuade, spokeswoman for the USCCB's Secretariat for Pro Life Activities, said in a June 11 e-mail to Catholic News Service: "Many studies have shown that wider access to 'emergency contraception' among young people does not reduce pregnancy or abortion rates, but can contribute to higher rates of sexually transmitted disease. No public health consideration justifies the unregulated distribution of such drugs to children."

In 2006, the FDA approved over-the-counter sales of Plan B to women 18 and older; three years later, a court ruling made it available to women 17 and older without a prescription.

Pope Francis recognizes martyrdom of 95 victims of Spanish Civil War

By Carol Glatz

VATICAN CITY (CNS)—Pope Francis recognized the martyrdom of 95 men and women religious and laymen who were killed during the Spanish Civil War from 1936-39.

The pope's approval of a series of martyrdom decrees June 3 opened the way for their beatification to be scheduled. A miracle is required before any blessed may be canonized.

Among the new martyrs were 66 Marist Brothers, four Discalced Carmelites, four Sister Servants of Mary, two laymen, and a diocesan priest.

The pope also approved decrees



CNS photo / Reuters

Spanish students hold portraits of clergy killed in the Spanish Civil War at a 2007 beatification. Pope Francis recognized 95 martyrs from the war June 3, adding to the nearly 1,000 already beatified.

recognizing four founders of religious orders as "venerable."

For Mother Dolores Hart, it's time for her close-up — again

By Mark Pattison
Catholic News Service

WASHINGTON — Don't look now, but Dolores Hart is about to become a star again, 50 years after her last movie.

Hart — that's Mother Dolores, the prioress of a Benedictine women's monastery in Bethlehem, Connecticut — has just had her memoir published a year after a documentary featuring her life as a cloistered nun picked up an Oscar nomination for best documentary short subject.

She is crisscrossing the country this summer to promote the book, *The Ear of the Heart: An Actress' Journey From Hollywood to Holy Vows*.

The latest rush of celebrity is "amazing," Mother Dolores told Catholic News Service June 6 in Washington, where she was scheduled for a raft of interviews and a personal appearance.

"It makes me realize that time is the illusion. We do things in our lives, and we constantly do them. It's only separated by time," said the 74-year-old nun.

Mother Dolores, in her Hollywood days, made only 10 movies, but she made them count. She was cast twice opposite Elvis Presley, in 1957's "Loving You" and 1958's "King Creole." She starred in the first film celebrating the annual ritual of spring break in 1960's "Where the Boys Are." She even did a star turn as St. Clare in the 1961 religious biopic "Francis of Assisi."

But she's most proud of playing the title character in the 1962 drama "Lisa," as a Jewish girl who survived the Nazis' Auschwitz death camp only to be pursued by traitors after World War II intending to force her into prostitution.

"That relationship with Lisa was for me a relationship with the Jewish women who had undergone that experi-



CNS photo / Nancy Phelan Wiechec
Benedictine Mother Dolores Hart talks with Catholic News Service about her life as an actress and woman religious June 6 in Washington.

ence," Mother Dolores said.

Born in Chicago, she said her grandfather had a motion picture operator's license, and she'd go into the booth with him and spend days as a youngster watching movies.

She told CNS she had always wanted to be an actress but after her successes on screen, she began to think life "had a bigger meaning," that "every human being has a mission," and maybe making movies was not the "end-all and be-all."

When she knew Elvis, she said, "he wanted to do something with his career. He wanted to get rich and interesting parts. They never gave him that. They just kept putting him in one girlie film after the other."

Mother Dolores was never nominated for her film roles, but she was the focus of the Oscar-nominated HBO documentary "God Is the Bigger Elvis," although it did not win. "I thought to myself, I hope this film will be of value. That's all I hope," she said.

One might think *The Ear of the Heart* was written to capitalize on the documentary's high profile. Not so.

"Dick DeNeut, who wrote the book with me, asked me 10 years ago if I should do a story of my life," Mother Dolores said. She added she resisted the idea initially, but eventually consented.

She said that originally, she wasn't thrilled with the title, either: "I thought it would be a medical journal. But [DeNeut] said, 'That's the first line in the Rule of St. Benedict: Listen, my son with the ear of the heart to the voice of the master.'"



Photo by Ray King / Fr. Mitch Pacwa team

DIOCESAN, LOCAL & STATE NEWSBRIEFS

Jesuit Father Mitch Pacwa signs a book after a presentation he gave at St. Mark Church in Denton April 13.

Fr. Mitch Pacwa encourages faithful to challenge secular culture

By Jacqueline Burkepile
Correspondent

Renowned Jesuit priest and EWTN personality Father Mitch Pacwa visited St. Mark Church in Denton April 13 to discuss the Year of Faith. Fr. Pacwa, host of EWTN shows “EWTN Live” and “Threshold of Hope,” addressed topics such as secularism, evangelization, sin, and the Eucharist.

A bi-ritual priest who has ties to Our Lady of Lebanon Maronite Rite Parish in Lewisville, Fr. Pacwa addressed topics such as Church history and how secular ideologies became dominant in Western society, and the significance of the Mass as a sacrifice, relating it to the Old and New Testaments.

During his first presentation, Fr. Pacwa encouraged participants to “look

the culture in the eye” and say, “We as people of faith are going to teach the truth that Christ teaches us and not cave to your antagonism to religion.”

In his second talk, Fr. Pacwa discussed the relation between Old and New Testament worship. “Christ used Old Testament language at the Institution of the Eucharist to show that it is a sacrifice. He uses specifically sacrificial language in establishing the Eucharist,” said Fr. Pacwa.

When he concluded the conference, Fr. Pacwa encouraged the faithful to stand up for the truth. He said when we focus on Christ Jesus Our Lord, “we stare the culture down; we don’t let them intimidate us. They’re trying to say we’re passing away — that we’re going to cease to exist. That’s not the case. In fact, they will cease to exist.”

SEAS breaks ground for new Activities Center

By Joan Kurkowski-Gillen
Correspondent

St. Elizabeth Ann Seton Parish in Keller is adding an Activities Center to its growing complex. Flanked by parochial vicars Fathers Dennis Smith and James McGhee, pastor Monsignor E. James Hart officially started the project by turning over the first shovel of dirt during an April 21 groundbreaking ceremony that followed the 11 a.m. Mass.

Addressing parishioners assembled on the north side of the school building, the pastor thanked his flock for their presence, support, and generosity. “Because of your love for this parish we’re able to do what we’re doing today,” Msgr. Hart said.

The two-level multi-use building will serve as a hall/cafeteria and gymnasium and will house school functions as well as large and small parish gatherings. A fully equipped pantry and kitchen suitable for in-house catering, an audio/visual system for special events



Photo by Joan Kurkowski-Gillen/NTC
From left to right, Fr. Dennis Smith, pastor Msgr. E. James Hart, and Fr. James McGhee turn over the first shovels of dirt during the April 21 groundbreaking ceremony of the new SEAS Activities Center.

and productions, school lockers, and administrative offices are also planned for the 27,370-square-foot space.

“This is truly a dream come true,” said school Principal Kay Burrell.

For the past 13 years, the school has rented gym space so youngsters involved in sports programs could practice. Games were held at other Catholic schools.

Physical education classes currently convene outdoors in good weather but move inside to converted classrooms when it rains or is too cold.

Construction is set to begin later this year and should be complete by November 2014. The exterior of the Activities Center will match the stone facade of other parish buildings.

8th-graders encouraged to listen to Christ’s voice at annual diocesan Mass

By Joan Kurkowski-Gillen
Correspondent

The annual Eighth Grade Diocesan Mass drew 432 students to St. Andrew Church in Southwest Fort Worth May 8. The annual liturgy is planned to mark the achievements of the diocese’s eighth-graders as they prepare for graduation and high school. Currently, 17 diocesan schools have eighth grade classes.

During his homily, Diocesan Administrator Monsignor Stephen Berg, who concelebrated the Mass with St. Andrew pastor Father Tom Stabile,

TOR, and other priests in the diocese, challenged the young teens to remember the lessons of faith learned during their years in Catholic school.

“In order to be a Catholic or a Christian, there are things in society you will have to say ‘no’ to,” he warned, explaining that some arguments may sound convincing and seductive.

The one voice they must listen for, he advised, belongs to Jesus Christ — the foundation of faith.

“It’s not always going to be easy to separate that voice from others. But it’s necessary if you want to look back



Photo by Joan Kurkowski-Gillen / NTC
Diocesan Administrator Monsignor Stephen Berg accepts the gifts presented by eighth-graders from different schools at the annual Eighth Grade Diocesan Mass.

at the end of your life and know, even if you didn’t do everything right, you listened to the voice of truth.”

During a brief address before the final blessing, Catholic School Superintendent Don Miller reminded them that hope is central to Catholic faith and is much more than wishful thinking. “It’s a confident belief in the loving

presence of Jesus in our lives.”

A student’s home, parish, and Catholic school, and the people associated with those places, help demonstrate that love.

“Those places played an enormous role in getting you where you are today,” added Miller. “They have not only shared their faith, but also their wisdom and experience.”

Serrans' poster contest honors Year of Faith



Photo courtesy of Fort Worth Serra Club. St. Maria Goretti School fourth-grader Nina Marquino is pictured with Sr. Yolanda Cruz at the Poster Contest Awards Reception.

Using the theme "How will you spread the Faith?" this year's Serra Club Poster Contest encouraged students in first through eighth grades to consider their personal responses to the call to Faith through their artwork.

"Vocations to the priesthood and religious life need to be nurtured at an early age, and the best place for this to happen is at home and of course in school if the children are attending Catholic Schools as they continue to grow in Faith," said Sister Yolanda Cruz, SSMN, associate director of Vocations for women, at the awards presentation. "I remain grateful to the Serra Club for always promoting, supporting, and encouraging young people of all ages to consider that God may be calling them to the religious life as a sister or brother or to the priesthood."

The students with top entries received cash prizes at the reception attended by family and friends. The winners and their siblings also each received a handmade rosary crafted by Serran Dan McKendry.

"Supporting vocation awareness is one of the Serra Club's roles," said Serran Richard Endres, who managed this year's contest. "The poster contest is an opportunity to bring vocation awareness to the next generation."

DIOCESAN, LOCAL & STATE NEWSBRIEFS

'Baseball Nun' Sister Frances Evans, CCVI, celebrates 60-year jubilee



Photo by Donna Ryckaert / North Texas Catholic. Sr. Frances Evans peruses pictures and articles from her 60 years of service at a reception held in her honor at St. Andrew Church.

By Michele Baker
Correspondent

Sister Frances Evans, CCVI, celebrated her Diamond Jubilee by renewing her vows during a Mass celebrated at St. Andrew Church in Fort Worth on Sunday, May 19. One week later she returned to San Antonio to continue the celebration with members of her community, the Sisters of Charity of the Incarnate Word.

"It was great being back there," Sr. Frances said in a recent interview. "I got

to see a lot of people I hadn't seen in a long time."

Yet in spite of 60 years as a religious, trailblazing work in starting the first social work department at St. Joseph Hospital in Fort Worth, and earning the distinction of being — along with her dear friend Sister Maggie Hession — one of the most famous Texas Rangers Baseball fans in the country (together known as the "baseball nuns"), Sister Frances still can't quite figure out what all the fuss is about.

"God Himself has worked through me," she said, "I don't do anything."

SMG School Board recognized for outstanding performance by NCEA

St. Maria Goretti School Board was one of ten school boards throughout the United States to receive the Outstanding Board Award from the National Catholic Educational Association (NCEA). The Board was honored during the association's annual convention this year in Houston and will serve as guest speakers at next year's convention in Philadelphia.

"Each of these boards and councils has proven itself to be a steadfast asset and champion to its school," said Regina Haney, executive director of the

NCEA Boards and Councils department. "They have helped their schools to provide top-notch Catholic education and, in some cases, have forged entirely new paths for their community and schools to thrive."

St. Maria Goretti's School Board includes pastor Father Jim Gigliotti, TOR, principal Mary Ellen Duskocil, and nine others, including Todd Boyles, Marie Brown, Terry Luna, Chris Patterson, Mel Perez, Brent Pfaff, Fleet Rine, Julie Valdez, and Martha Zavala.

Holy Trinity student wins first place in Maryknoll essay contest

Seventh-grader Divine Webber from Holy Trinity School in Grapevine won first place in her division for the Maryknoll Student Essay contest.

With the theme for 2012 of "New Neighbors," students were asked to consider the experiences of people who must adapt to a different environment and lifestyle. Keeping in mind the words of Jesus "to love your neighbor as you love yourself," the assignment required students to describe an experience that involved newcomers that they witnessed, or to explain a similar story that had been shared with them. The students also were required to consider the ways they could help new neighbors feel welcome.

Webber wrote her essay about a classmate who just moved from India and had been bullied and taunted with racial stereotypes. In her essay, Webber also described how she wore a "What would Jesus do?" bracelet and how its message pushed her to reach out to her classmate and make her feel welcome.

"One of the reasons some new kids aren't welcomed to school is because people don't know much about them. They make assumptions and bully them or don't see a need to talk to them," Webber said in her essay, which appeared in the May/June issue of *Maryknoll* magazine. "I'm happy I got a chance to know Jinni because now I have another best friend."

More than 5,400 entries were received from students who competed in two divisions, middle school and high school. The awards included \$1,000 for each of the two first place finalists.

"We were very impressed by the students' depth of insight and compassion," said Margaret Gaughan, managing editor of *Maryknoll* magazine and coordinator of its annual essay contest. "So many of these young people were able to put themselves in the shoes of newcomers and challenge prejudice and discrimination."

Sister Martin Joseph Jones, SSMN, much loved educator and librarian, dies at 89

By Jenara Kocks Burgess
Correspondent

Sister Martin Joseph Jones, SSMN, the first librarian at the University of Dallas and first archivist at Buffalo State (a campus of the State University of New York, or SUNY), who was known for her outgoing personality, died at her residence Monday, April 29.

"She was more than just a librarian; she was a real asset for the campus as a whole," said Robert Dupree, who worked with Sr. Martin when he was a UD student and is now a tenured professor there as well as the director of Library and University Research.

A Rosary vigil service for Sr. Martin was offered Thursday, May 2, at Our Lady of Victory Chapel in Fort Worth. Mass of Christian Burial was celebrated Friday, May 3, at Our Lady of Victory Center.

Sr. Martin was born in Kansas City, Missouri, Oct. 19, 1923. She grew up in Houston where she graduated from John H. Reagan High School in 1941. In 1943 she entered the Sisters of St. Mary of Namur and professed perpetual vows in 1952. She earned a Bachelor of Arts at Our Lady of Victory College, and in 1956, she earned a master's in library science from the Catholic University of America in Washington, D.C.

"Throughout her professional career, Sr. Martin always remained herself, the outgoing, enthusiastic, and caring person who shared 70 years of religious life with us," said the Sisters of St. Mary of Namur, in a prepared obituary. "She will be remembered for her indomitable joy of living."

A gifted educator, Sr. Martin taught various grades for 10 years at St. Ignatius Academy and Our Lady of Victory School in Fort Worth, Our Lady of Good Counsel and St. James Schools in Dallas, and at the



Sr. Martin Joseph Jones, SSMN

Shrine of the True Cross School in Dickinson, near Houston. She gave up teaching in 1953 when asked to earn a degree in library science to prepare her to become the first librarian at the fledgling University of Dallas.

Dupree said he spent many hours talking with her, and many of the UD students also enjoyed talking to her about their lives.

"She was almost like a student advisor in an unofficial capacity. She played a special role that no one could fill, so she left a big gap when she left," he said.

Dupree said working in the library as a student with Sr. Martin during her last two years at UD gave him insight on how a library worked which he believes helped him when he became director of Library and University Research at UD in 1998.

"I feel honored filling her position 38 years after she left," he said.

After six years at UD, Sr. Martin created the library for newly-founded Nolan Catholic High School in 1961 where she remained for seven years.

Sr. Martin moved to the Sisters' Eastern Province in 1968, and, after a year teaching at Mount St. Mary in Kenmore, New York, she resumed her career as a librarian, working at what is now known as Buffalo State, SUNY from 1969-1995. Known as the "nun on campus" for wearing her

veil, she began as a reference librarian, then as assistant in the Periodical Department, and for 20 years, served as head of archives, Special Collections.

Maryruth Glogowski, associate vice president for the library and instructional technology at SUNY worked with Sr. Martin from 1975-1995, and said her sunny, positive personality, and intelligence and genuine love of people helped her build relationships that aided in successfully building collections and donors.

"She built our archives from nothing," Glogowski said. "She was so organized and had a wonderful personality. She was good at persuading people."

In the April 23, 1996 article "The 'nun on campus' retires from Butler Library" in the Buffalo State student newspaper, *The Record*, Sr. Martin said she couldn't cook, or sew, or organize, but she could picture a room completed and her work took her by surprise.

"I don't look for these things," she said. "God just opens the door

and pushes me through. I like to shuffle papers someone once said. I am a paper person, and I am a people person."

The SUNY College public relations department sent an e-mail to the university in early May saying, "the Buffalo State community is saddened by her (Sr. Martin's) death," and noted her many contributions.

In 1986, Sr. Martin extended her career, organizing archives for the Sisters' Generalate in Namur, Belgium, and for the Buffalo Diocese. She also served as provincial archivist for both American provinces, and as a consultant to various dioceses and churches. In 1985, the Buffalo chapter of Hadassah, a Jewish women's organization, honored her with the Myrtle Wreath Award, "In recognition of her ecumenical vision, archival skills, and pioneering efforts on behalf of the Selig Adler archives at the Butler Library."

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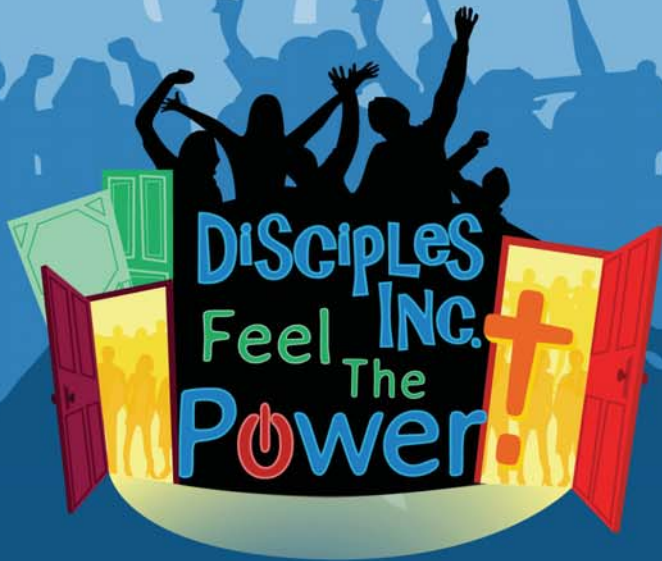


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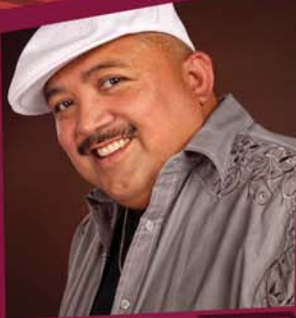
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Photo by Alyaa Sirelkhatim courtesy of Catholic Charities

Actors in the indie film “Faisal Goes West” show challenges faced by a refugee family from Khartoum, Sudan, as they attempt to build a new life in Dallas.

‘Faisal Goes West’ brings immigrant challenges to independent film

In typically creative fashion, Catholic Charities Fort Worth (CCFW) has offered an absorbing glimpse into the often-chaotic world of immigrant families. CCFW sponsored the screening of the film “Faisal Goes West,” at the Modern Art Museum of Fort Worth on May 29, as part of the agency’s celebration of Tarrant County Migration Week, observed May 27-31 in Fort Worth.

The film, which was released in November in English and in Arabic has been well received at independent film festivals in Italy, England, and India, was filmed in Dallas. Screenwriter and director Bentley Brown, a native of Dallas who grew up in Chad, used the film as a vehicle to highlight the challenges faced by immigrants to the United States. “Faisal” portrays a Sudanese family who must adapt to their new culture while facing economic hardships, loneliness, and dashed expectations.

Xergio Chacin, program manager for CCFW Immigration Services, participated in a panel discussion following the screening. He called the film “an extremely realistic” depiction of the immigrant experience. “Catholic Charities offers strong networks of support [for refugees] so that we can be of help in two main areas,” he explained. Legal assistance with the required paperwork and necessary visas, as well as help for those seeking permanent citizen-

ship, is one way that CCFW is of service, he said.

“The other side is the social service component,” he added. “We provide help from the moment [refugees] arrive at DFW Airport. A team picks them up and takes them to a home that has been furnished specifically for them.” A culturally sensitive meal is part of the personal welcome provided by the team, said Chacin, and access to English language classes, public school enrollment, employment, and transportation are also offered in the weeks following a family’s arrival.

In 2012, CCFW resettled 450 refugees from all over the world and enabled 363 immigrants to become U.S. citizens through naturalization. Resources are limited, however, and so CCFW must request assistance from members of the larger community, said Chacin.

“We are always seeking volunteers, people who will help refugees to truly integrate into the community,” he said. “We need people who will offer friendship to newcomers, who will help them learn how to make a phone call or go to the grocery store. We hope that this film will inspire this kind of help.”

For more information, visit www.faisalgoeswest.com, www.catholiccharitiesfortworth.org, or call (817) 534-0814.

Pope names Dallas Auxiliary Bishop Mark Seitz to head El Paso Diocese

EL PASO (CNS) — Pope Francis has named Auxiliary Bishop Mark J. Seitz of Dallas as the seventh bishop of El Paso. The appointment was announced May 6 in Washington by Archbishop Carlo Maria Vigano, apostolic nuncio to the United States.

Bishop Seitz, 59, succeeds Bishop Armando Ochoa, who was named bishop of Fresno, California, in December 2011.

Bishop Seitz was born in Milwaukee on Jan. 10, 1954. He attended the University of Dallas where he earned a bachelor of arts degree in philosophy in 1976, and master's degrees in divinity (1980) and theology (1982). He also earned a master's degree in liturgical studies from St. John's University in Collegeville, Minnesota, in 1985. He was ordained a priest for the Dallas Diocese on May 17, 1980.

Bishop Seitz' assignments after ordination included parochial vicar at Good Shepherd Parish in Garland, 1980-85; adjunct professor at the University of Dallas, 1985-94; spiritual director for Holy Trinity Seminary, 1986-1987; vice-rector of Holy Trinity Seminary, 1987-93; pastor of St. Joseph Parish in Waxahatchie, 1993-2003; and pastor of St. Rita Parish in Dallas, 2003-10.

In 2004, Pope John Paul II named him a prelate of honor, carrying the title "monsignor." He was ordained a bishop April 27, 2010 at the Cathedral Shrine of the Blessed Virgin Mary in Dallas.

"I happily congratulate Bishop Mark Seitz and applaud the decision of our Holy Father to appoint him to lead the Catholic faithful in this important border diocese," said Bishop Kevin Farrell of Dallas in a press release expressing his support. "Bishop Seitz' ability to speak Spanish will be a tremendous asset, but he also possesses a prayerful, pastoral manner, keen theological insight,



Photo by Ron Heflin / Courtesy of Diocese of Dallas

Bishop Mark Seitz at the rehearsal for his ordination as auxiliary bishop of Dallas, April 26, 2010. Bishop Seitz was named bishop of the Diocese of El Paso May 6, and will be installed July 9.

and deep devotion to our Church. His years as a hard-working pastor in the Diocese of Dallas will serve him well as he leads his new diocese, and I wish him many blessings in this new chapter of his ministry. I know he will be a tremendous blessing to the people of the Diocese of El Paso."

At a gathering May 6 in Martyrs of America Hall at the El Paso Diocese's St. Charles Borromeo Seminary, Bishop Seitz expressed thanks to Pope Francis for "calling me to serve this special diocese (of El Paso) especially at the time it marks its centennial" as he was introduced to clergy and diocesan staff and members of the local press.

"I know the Lord will supply my defects and God will use me as his instrument" in serving the people of diverse cultures in this new diocese, the bishop said.

Speaking as the new ordinary

"I will do my best by living simply," he said.

He made a special point of expressing hope that he could "help bring consolation to anyone who has suffered sexual abuse."

Bishop Seitz thanked Bishop Ochoa, who had continued as apostolic administrator of the diocese, for his warm welcome and assistance, saying Bishop Ochoa's leadership is a "model I can build on."

In response to questions from the local press, he said he would work hard to encourage more vocations to the priesthood in the diocese. Bishop Seitz said he hoped to lead the faithful in serving as examples of a Christ-centered life, so they could encourage those who have fallen away from the Church in recent years to return to their faith.

He told a student at the diocese's Cathedral High School that he was looking to youth of the diocese as a great resource of vigor and enthusiasm "to lead the way in showing us how to live in unity and love."

The Diocese of El Paso, established in 1914, covers 26,686 miles in 10 counties and has a population of 686,037 Catholics.

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DIOCESE

Papal honors conferred upon St. Patrick rector Monsignor Joseph Pemberton

By Michele Baker
Correspondent

Pontifical Honors were conferred upon Father Joseph Pemberton, rector of St. Patrick Cathedral, during a Solemn Vespers service May 6 when he was installed as a Chaplain of Honor to His Holiness, carrying with it the title "Monsignor." This honor, bestowed on clergy at the request of their bishops, came as one of the final acts of both Bishop Kevin Vann's tenure with the Diocese of Fort Worth and the Pontificate of Pope Emeritus Benedict XVI.

"I found out about it just minutes before the Chrism Mass this year," Monsignor Pemberton said in a recent interview. "It was beautiful to find out at that moment since the Chrism Mass is the time

each year when my brother priests and I renew our commitment to the priesthood."

Raised in Fort Worth, Msgr. Pemberton attended All Saints (then Mt. Carmel Academy) and St. George Catholic Schools and graduated from Nolan Catholic High School. After earning his teaching certification along with a bachelor's degree in English from St. Edward's University, he briefly taught middle-schoolers in Houston before entering Holy Trinity Seminary in 1972. Ordained April 29, 1977, Msgr. Pemberton has since served as pastor of several parishes throughout the diocese, including St. Ann in Burleson, St. Michael in Bedford, and St. Rita and Holy Family in Fort Worth.

"Every assignment has been a



Photo courtesy of St. Patrick Cathedral

Monsignor Joseph Pemberton, rector of St. Patrick Cathedral, poses for a portrait outside the cathedral. Msgr. Pemberton was installed as a Chaplain of Honor to His Holiness at a Solemn Vespers service May 6.

blessing," he said. "I've never had a bad assignment. I've always approached each one knowing that God wants me there."

While he embraces and appreciates the distinction of his title, Msgr. Pemberton said that the honor is more a sign to the Faithful and the priesthood as a

whole than the recognition of any individual priest.

"I'm proud of my brother priests. I'm no better than they are," he said. "When a man is named 'Monsignor' we are reminded that this is Christ's Church and He is moving and working through his priests."

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Mission Council encourages faithful to be open to visiting missionaries this summer

By **Nicki Prevou**
Correspondent

“The Church doesn’t have a mission,” says Father Tom Craig to the Catholics of the Diocese of Fort Worth. “Rather, the mission of Jesus Christ has a Church.”

Fr. Craig, pastor of St. Vincent de Paul Parish in Arlington, is also chair of the diocesan Mission Council, a group that works to provide education about mission and to support mission outreach within the diocese through the “Missionary Cooperation Plan,” which is mandated

by canon law (*Canon 791*).

“Every summer, parishes in our diocese and throughout the United States are visited by a missionary from a Catholic organization,” says Fr. Craig. “We hear the stories, the challenges, and the successes of their essential work of carrying on the mission of Jesus in the Church. Through them we are invited to also carry the Gospel to the ends of the earth with our prayers and financial support.”

Each year, more than 125 applications from missionary organizations from all parts of the world are received in the diocese, but



Photo by Juan Guajardo / North Texas Catholic Archives

The diocesan Mission Council has helped support the Diocese of Juticalpa, Honduras for years. In this 2011 file photo, Nelson Rodriguez (*right*) of Juticalpa explains the process of purifying and bottling water to members of the Fort Worth diocesan delegation. The school provides free and low-cost clean water to the community, thereby drastically lowering the infant mortality rate.

School President

St. John the Apostle Catholic School North Richland Hills, Texas

St. John the Apostle Catholic School (www.stjs.org), PK-8, located in the Diocese of Fort Worth, Texas, is searching for an energetic and visionary President to lead and inspire into the future. This challenging position, new to this elementary school, requires a confident, experienced, and faith-filled leader who is a strategic thinker and planner, a successful fundraiser, and has exceptional communication and interpersonal skills. A successful candidate will understand and embrace the President-Principal model of elementary school administration and be attentive to the Catholic identity and character of the school. A qualified candidate must be a member in good standing of the Catholic faith. Additionally, he/she must demonstrate expertise in financial management, experience in institutional advancement, including marketing, public relations, and fundraising, and possess exceptional organizational skills. In order to be considered for this rewarding opportunity, applicants must exhibit a strong business background, hold an academic degree, and demonstrate successful experience in areas closely related to the position. A master’s degree is preferred. Salary is competitive and commensurate with experience. Preferred starting date is July, 2013. Interested and qualified candidates are asked to submit electronically (1) a letter of introduction, addressing the requirements/skills listed above; (2) résumé; (3) the names, addresses, telephone numbers, and e-mail addresses of five professional references; and (4) a statement addressing the value of today’s Catholic elementary school, including its unique Catholic identity, to: St. John the Apostle Catholic School President Search, Diocese of Fort Worth, Attn: Don Miller (dmiller@fwdioc.org) Review of applications will begin June 24 and continue until the position is filled.

only 29 are accepted, he explains. “The process of deciding who gets an invitation is not always easy, for the need is great,” he adds. “Many of these groups operate in different places around the world, while others work right here in the United States, and even in Fort Worth.”

Some of the 29 dioceses and religious congregations that will be visiting parishes within the Diocese of Fort Worth in 2013 include the Diocese of Juticalpa, Honduras; the Divine Face Organization; the Show People’s Evangelization of Catechists (SPEC); the Heralds of Good News, Mother Theresa Province; and the United States Catholic Mission Association, to name a few. As Fr. Craig points out, the Sisters of St. Mary of Namur are a well-known local missionary presence. The sisters are invited to visit parishes within the diocese each year, he says.

According to Fr. Craig, the inclusion of missionaries’ witness in parish life “is not an optional extra. It is our Catholic way of participating in the missionary outreach of the Church,” he says, noting directives given through the Second Vatican

Council’s *Decree on the Church’s Missionary Activity (Ad Gentes Divinitus)* as well as the encyclical letter, *On the Permanent Validity of the Church’s Missionary Mandate (Redemptoris Missio)*, written by Blessed John Paul II.

“Global solidarity with dioceses or organizations in other parts of the world is wonderful because relationships of mutuality can develop,” adds Fr. Craig. “Supporting a diocese or parish in one country not only helps us to learn about that country, but to also widen the circle of our understanding of mission.”

While visiting missionaries do request financial assistance for the work they are doing to help the poorest of the poor and others in need across the globe, the most important need they have is for the faithful to become educated about their work and to offer prayer in support of mission activities, says Fr. Craig.

“St. Thérèse of Lisieux, who has been declared patron saint for the missions, realized that the best service she could give was her prayer for the missions. She offered her hardships and sacrifices for the missions, and

we are called to do the same," he says.

In 2012, 24 mission organizations (dioceses, religious groups of men and women, and organizations) were invited to visit the parishes within the diocese and make their appeals. Parishioners responded generously with a total of \$286,000 in donations to support mission work in schools, medical clinics, shelters, and catechetical outreach.

As chair of the diocesan Mission Council, Fr. Craig says that he is "deeply grateful" for the support and hospitality given by parishes to its summer visitors. "Our diocese believes it is important to understand why missionaries come to our parishes each year," he says, while offering a message to Catholics who will be listening to missionary appeals during the summer months: "On behalf of the whole diocese, please welcome these missionaries, and rejoice in the opportunity to learn and grow in your faith through the knowledge and experiences they share. These funds are used by the

dioceses/congregations/organizations represented by these holy men and women to further the mission of Jesus Christ. Thank you for the support and solidarity you have given in the past and will continue to give in the future."

The following is a list of the dioceses, religious congregations, and organizations from around the world that will be assisted by the diocese's 2013 Missionary Plan of Cooperation.

- Pallottine Fathers & Brothers Irish Province
- Assumption of the B.V.M. Province (India)
- Archdiocese of Kumasi, Ghana
- Divine Face Organization
- Diocese of Juticalpa, Honduras
- Heralds of Good News, Mother Theresa Province
- Society of Charity
- Maryknoll Lay Missioners
- United States Catholic Mission Association
- Franciscan Mission Service



Photo by Juan Guajardo / North Texas Catholic Archives

In this 2011 file photo, Hospital Santo Hermano Pedro Betancourt (right) and its chapel (left) are seen during the final construction stages in December 2010. The Diocese of Fort Worth helped fund the effort to bring the much-needed hospital to Catcamas, Honduras.

- Passionist Missions of the Holy Cross Province
- Catholic Diocese of Lexington
- Maryknoll Fathers and Brothers
- Sisters of St. Mary Namur (Fort Worth)
- Glenmary Sisters
- Franciscan Missionary Union, Sacred Heart Province
- Show People's Evangelization of Catechists (SPEC)
- Missionaries of St. Charles (Scalabrinians)
- Vietnamese Dominican Sisters (Mary Immaculate Province)
- Missionary Sisters of St. Columban
- Comboni Missionaries
- Sisters of St. Joseph of Carondelet
- COAR (Community Oscar Arnulfo Romero)
- Franciscan Sisters of Little Falls

For more information, visit the Mission Council website at www.fwdioc.org/pages/diocesan-mission-council.

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Pope Francis catches a rosary thrown by someone in the crowd as he arrives for his weekly general audience in St. Peter's Square June 5. (CNS photo/Max Rossi, Reuters)



St. Francis of Assisi is depicted in this detail from a fresco executed by Giovanni Cimabue between 1278-80, in the lower church of the Basilica of St. Francis in Assisi, Italy. Pope Francis will make a pilgrimage to the basilica Oct. 4, St. Francis' feast day. (CNS photo/Octavio Duran)



First communicants wait in line as Pope Francis celebrates Mass at Sts. Elizabeth and Zechariah Parish on the outskirts of Rome May 26. The pope gave first Communion to 16 children at the parish. (CNS photo/Paul Haring)

Nine-year-old Cub Scout Dylan Austin, a member of Boy Scouts of America Troop 195 of Greece, N.Y., hands a U.S. flag to assistant Scoutmaster Mike Nier May 23 at Holy Sepulchre Cemetery in Rochester, N.Y. (CNS photo/Mike Crupi, CATHOLIC COURIER)



Tightrope walker Christian Waldner moves along a wire above the roof of St. Stephen Cathedral in Vienna May 24. The wire, suspended between the cathedral's twin spires, was about 200 feet off the ground. (CNS photo/Leonhard Foeger, Reuters)



Cross-Words

By Mark Simeroth
Across & Down:

1. Ishmael's mother
2. St. Teresa's home
3. Prearranged
4. Vigilant
5. Tirades

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| 1 | 2 | 3 | 4 | 5 |
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Umbert the Unborn by Gary Cangemi



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GROWING AS A CHRISTIAN

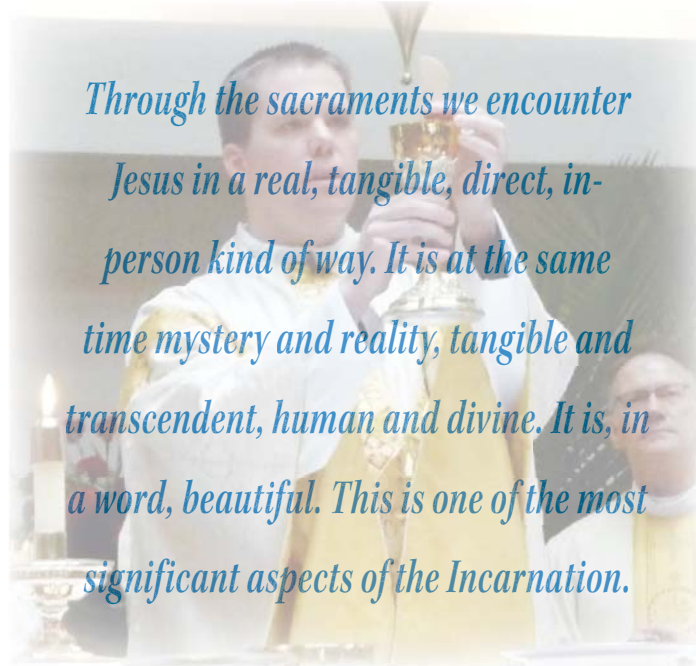
In the person of Christ —enfleshed in a surprising way

I HAVE KIND OF BEEN WAITING FOR IT FOR 25 YEARS. I had many people picked out, but when it finally happened, it was not any of the folks I had imagined. Isn't that the way it usually goes, best laid plans and all that. In the end it could not have been more perfect or more beautiful.

In May I got to witness one of my former youth group members be ordained to the priesthood for the Archdiocese of St. Paul and Minneapolis. The Mass of Ordination and all the festivities of the weekend were beyond amazing and deeply moving. But it was the subtlest change, one that was almost entirely unseen, that overwhelmed me and continues to do so whenever it comes to mind.

There is this belief we have about the sacrament of Holy Orders that is foundational to the Catholic understanding of priesthood. The *Catechism of the Catholic Church* puts it this way: "In the ecclesial service of the ordained minister, it is Christ himself who is present to his Church as Head of his Body, Shepherd of his flock, high priest of the redemptive sacrifice, Teacher of Truth. This is what the Church means by saying that the priest, by virtue of the sacrament of Holy Orders, acts in "persona Christi" (in the person of Christ) (1548).

By virtue of the sacrament of Holy Orders the priest receives an indelible mark on his soul, which means that he is fundamentally changed forever. This spiritual mark enacts a change that allows this human to be a portal for the



Through the sacraments we encounter Jesus in a real, tangible, direct, in-person kind of way. It is at the same time mystery and reality, tangible and transcendent, human and divine. It is, in a word, beautiful. This is one of the most significant aspects of the Incarnation.

divine in a very unique and essential way.

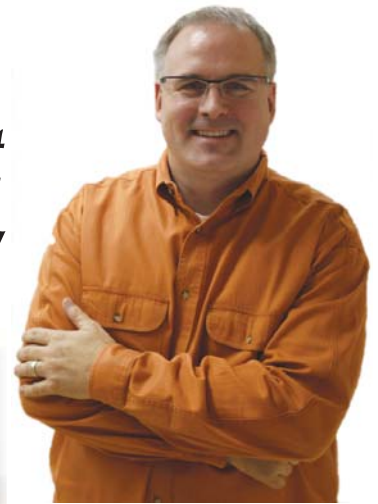
Put simply, we believe that when a priest acts in his priestly ministry it is not the priest that we meet, rather it is the person of Jesus. When the prayer of consecration is said and the Host is lifted heavenward, it is Jesus speaking and lifting *through* the priest. When the hand is lifted and the words of absolution are spoken, it is Jesus forgiving sins *through* the priest. When oil is applied and prayers for healing are uttered, it is Jesus touching and ministering *through* the priest.

Through the sacraments we encounter Jesus in a real, tangible, direct, in-person kind of way. It is at the same time mystery and reality, tangible and transcendent, human and divine. It is, in a word, beautiful. This is one of the most significant aspects of the Incarnation. God

becoming human means that divinity knows firsthand what it means to experience humanity, all its needs, wants, and desires. Humans need to see to believe, but even seeing is not always enough; we need to touch and be touched. It is one thing to talk about a hug, or see someone receive a hug, but another thing entirely to experience a hug.

As I mentioned before, watching this "kid" from my youth group receive this indelible mark was overwhelming. I certainly knew about this sacrament. I had taught about it in many a confirmation class. I have encountered the power of Jesus in the ordained priesthood countless times in my life. What made this time different is that in a particular way I saw the change happen.

I say "in a particular way" because it is not as if I saw my



Jeff Hedglen is the Campus Minister at UTA and associate director of Young Adult Ministry for the diocese. He is also the primary convener of Camp Fort Worth's many editions.

Father Brian Park, ordained a priest of the Archdiocese of Minneapolis-St. Paul May 25 consecrates the Eucharist in PERSONA CRISTI.

friend have a distinctive change in the way he looks. His eyes didn't change color, nor did he all of a sudden look more tan due to his proximity to the fire of the Holy Spirit. No, it was not how he looked that changed, rather it what I saw when he lifted up the Host, and gave me absolution. Yes, I saw a member of my youth group from the 1990s, but I also saw Jesus.

In truth, I had seen Jesus in Brian many times before he was ordained. He was, after all, a baptized and confirmed Catholic who has surrendered his life to Jesus and seeks to live for Him daily. This has been the case for years. But this time was different. How? It's hard to explain. All I can say is that it was different; he was different. He was, at the same time, the guy I have known for years, and the guy I have known even longer.

Something gained, something lost

The pain of loving, loving's cost

By Kathy Cribari Hamer

WHEN SOMEONE MOVES AWAY OR DIES, DO YOU EVENTUALLY FORGET WHAT THEY LOOKED LIKE? I don't think we forget faces; but it's voices and laughter we miss.

I forgot my own wedding, which was merely two-and-a-half years ago. Even though there were photos, I yearned to revisit the sounds of the ceremony — the homily, the music. But I couldn't find my wedding tapes. I'd seen them only once, at delivery, wrapped in a rubber band.

I searched everywhere — home and office — from drawers, to the mini fridge under my desk.

"The videographers forgot to label them," my youngest daughter Abby said. "Since I didn't have a pen at the wedding, I moved the tabs so the tapes couldn't be recorded over."

Okay. I could search for new, unmarked tapes with closed tabs, I thought, sardonically. And unlikely as it seemed, that was exactly how I found them.

I was ecstatic! I sent a text message to my five children: "Five Bucks to the person who can guess what I *FINALLY* FOUND."

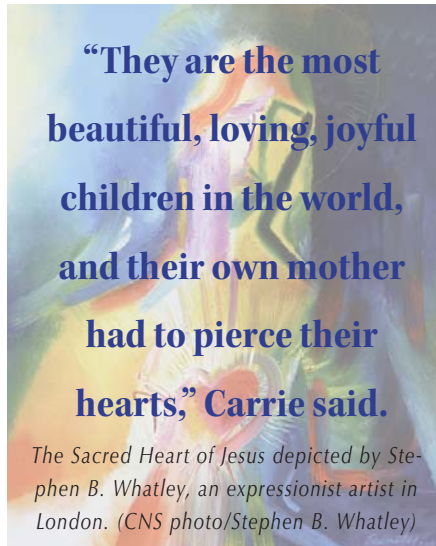
In 10 seconds, a deluge of responses began.... The guesses appeared quickly, bouncing in like a game of five-against-one ping-pong. I didn't have time to return a single serve.

Two seconds into the race, Julie made the first guess: "You found our Sesame Street Birthday record." More guesses came: "You found Waldo," "Gammy's teeth," "Goldie, our lost cat," "our Chia Pet," and, in a *City Slickers* movie reference, "Curly's Gold."

I raced to reply to each hilarious guess, while howling at the previous. My husband Larry ventured into the fun, typing his own guess: "Your mom found my toupee."

The kids' texts reminded me of that old penny arcade game "Whac-a-Mole," where you use a mallet to force five "moles" into their holes. My kids were like that. They were so fast I couldn't reply, before other silly guesses popped up.

Our interchange continued for 14



minutes. Finally Abby texted, "You found your wedding tapes," and then "MWWWUUUAAAAAAAAHAHAHA!"

We all had great fun that night, and I laughed until I cried.

But the next day I cried with grief.

There was an e-mail from Carrie, a member of our Catholic Writers listserv, who is preparing for her own death. She wrote to our list — colleagues who usually exchange professional opinions, questions, and answers. This time the conversation would not be trivial, though. This time it was real.

Carrie's cancer had progressed for nearly four years, and the group had supported her with prayer. She and her husband, Stefano, had kept us informed about her condition.

Last week, though, when our e-mail boxes received a message from Carrie, and about "Carrie," our collective hair stood on end. She told us of her prognosis, adding that as the illness progressed, her brain would get too fuzzy to write.

My heart sank when I read, "I think this is the time to say goodbye."

Carrie wrote about "the worst day of my life," which had happened two days earlier. She had told her children, "Mommy is going to die this summer, and it may happen

sooner than we think."

"They are the most beautiful, loving, joyful children in the world, and their own mother had to pierce their hearts," Carrie said. "Above all else, I ask that you pray for my Matteo and Francesca."

This courageous woman's letter broke my heart, but I received a sense of hope from her courage, and through the subsequent e-mails from our writers' group.

Six minutes after Carrie's note, our replies began, one following another by about three minutes, until each member had expressed emotion, comforting words, and the promise of prayer.

Then, after a deluge of e-mails, the breath whooshed out of us. We had felt a universal grief, so sudden, so intense, it was as though we were discussing our own deaths and the reactions of our own small children.

The online conversation had not been a Whac-a-Mole game, or a game of any kind. Still, it occurs to me that during those few hours of e-mails it was just that, with moles popping up, even when you thought everything had been said, every emotion felt.

As each of us tried to whack away the reality of our colleague's approaching death, e-mails brought the rest of us more tears.

We were sad, yet encouraged, because we found faith in our group's unending, prayerful expressions of grief, shooting out to all of us, like my children's silly replies.

Most of us have never met. Yet, it is in mutual understanding, universal memory, and the knowledge of eternal life, that we smile at each other's joys, and feel each other's pain.

Oh Carrie. We shall remember you.



Kathy Cribari Hamer and her husband are members of St. Andrew Parish. Her family life column has been recognized repeatedly by the Catholic Press Association of the United States and Canada.

Gosnell's 'House of Horrors'

Only the iceberg's tip

By Deirdre A. McQuade

ON MAY 13, WEST PHILADELPHIA ABORTIONIST DR. KERMIT GOSNELL was found guilty of 237 crimes.

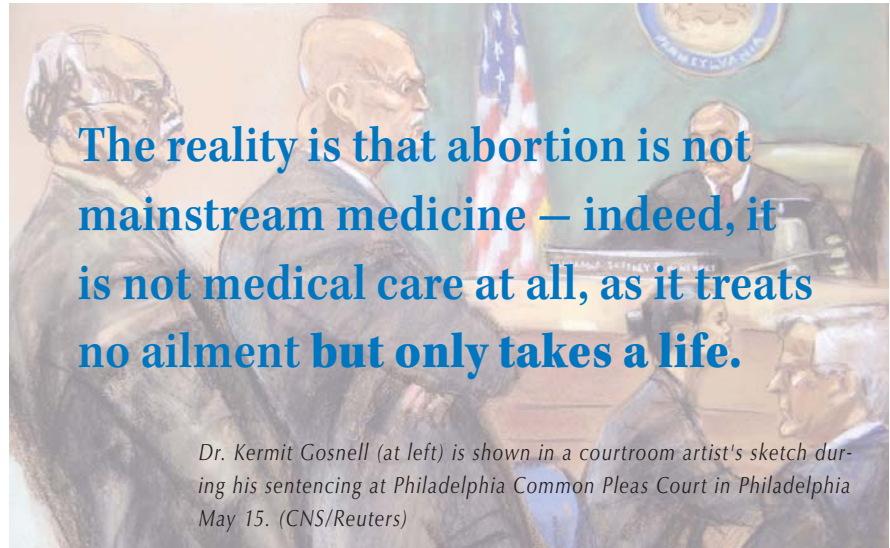
Among his convictions were three counts of first-degree murder of infants born alive during attempted late-term abortions, one count of infanticide, and the involuntary manslaughter of a patient who died from complications of anesthesia administered by an unlicensed nurse. The following day, Dr. Gosnell was sentenced to life in prison.

Dr. Gosnell's convictions have drawn national attention to the brutality of abortion. Like the partial-birth abortion debate that began in the mid-1990s, Dr. Gosnell's trial is another eye-opening moment. Support for the unlimited abortion license has been declining since then — partly because people came to understand how gruesome abortion is.

The abhorrent events at Dr. Gosnell's "House of Horrors" are, of course, the tip of the iceberg. Both pro-life and self-described pro-choice folks know it. Abortion advocates publicly welcomed his convictions, trying to distance themselves from the brutal reality of late-term abortion. Despite the attention given to his trial and convictions, the underlying issues are much bigger than Gosnell.

Clearly, "legal" does not mean "safe" when it comes to abortion. In addition to the loss of unborn lives, women's lives were endangered in his ill-equipped, unsanitary facility. His patients were treated worse than animals in many veterinary clinics. Complications and deaths related to abortion occur at other disgusting facilities like his throughout the country.

The case and its aftermath raise many moral questions. For example, why is it murderous to kill a child at the very point of leaving the womb, but considered legal



'health care' while he or she was still in the womb a moment before? That's effectively class discrimination based on the arbitrary factor of a human being's location: either inside or outside of his or her mother's body. The reality is that abortion is not mainstream medicine — indeed, it is not medical care at all, as it treats no ailment but only takes a life.

Moreover, if abortion in the second half of pregnancy is this inhumane, how should we think of earlier abortions? Are they any different morally because the victim is smaller, and less blood winds up on the sheets and clipboards? While Dr. Gosnell's facility was particularly horrific, there's no medical disinfectant powerful enough to wipe away the evil perpetrated behind abortion clinic doors. Abortion at every stage of development is a crime against the unborn — and an offense against motherhood.

May the Lord have mercy on Kermit Gosnell, and on all who assisted him in violence against women and their children. Since he was sentenced to life in

prison, he now has time to repent from — and express remorse for — his heinous acts. Dare we hope that even he and his staff might become outspoken defenders of life? Think of St. Paul's conversion from persecuting Christians to devoting his whole life to proclaiming the Gospel to the world! God is merciful, loving and "big" enough to answer the boldest prayers.

In the meantime, let us convert our repulsion at Dr. Gosnell's crimes into a groundswell of support for both pregnant women and their defenseless children.

Deirdre A. McQuade is assistant director for Policy and Communications at the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. Boston's Cardinal Sean O'Malley, chairman of the USCCB's Committee on Pro-Life Activities, offers his reaction to the Gosnell trial at www.usccb.org/news/2013/13-095.cfm. To learn about the Church's discrete and confidential healing ministry to those who have been involved in abortion, visit HopeAfterAbortion.com or www.racheltx.org or bkoppor@fwdioc.org.

The Atheist's Mistake:

Reading Benedict

By David Mills

IT WAS BENEDICT THAT GOT HER, this happily atheist young woman, who had no religion at all growing up, convinced that religion was not only ridiculous but utterly, utterly useless. Megan Hodder made the mistake — a mistake from the point of view of someone who wants to remain an atheist — of reading Christians.

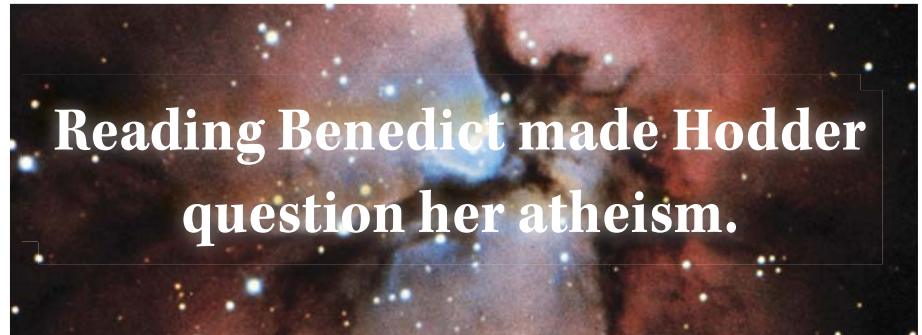
She decided to read “the most egregious enemies of reason, such as Catholics” to learn how to argue better for atheism. She started with Benedict.

Benedict, mind you, assumed to be a leading “egregious enemy of reason” and evidence for the stupidity of Christians. It is to laugh, as Bugs Bunny says. She started with the pope’s famous Regensburg address, which the press had presented as a blunder and disaster, and then she read his book *On Conscience* because it was the shortest book of his she could find.

“I expected — and wanted — to find bigotry and illogicality that would vindicate my atheism,” she wrote in the English newspaper the *Catholic Herald*. “Instead, I was presented with a God who was the Logos: not a supernatural dictator crushing human reason, but the self-expressing standard of goodness and objective truth towards which our reason is oriented, and in which it is fulfilled.”

To put it another way, she found a reasonable man speaking reasonably about reason. The shock started her reading other Christians, and thinking about Christianity. She was baptized into the Church in May.

Hers is an experience lots of converts to Christianity have had. G. K. Chesterton and C. S. Lewis both wrote about assuming that Christians were talking nonsense and then finding serious Christian thinkers not only very rational but the



most rational people they knew and read.

As a youth I heard from Christians who told me I needed to take “a leap of faith,” and they seemed to mean jumping in the dark while wearing a blindfold and ear plugs. You might land a couple feet away or fall down a cliff, but in either case it didn’t seem a very good way to get anywhere you wanted to go.

Reading Benedict made Hodder question her atheism. She had always had problems with it, but assumed (as a Christian does in his own case) that the problems had answers. She found that the problems did have answers, but the answer was Christianity and specifically Catholicism.

Atheist morality, for example, was either “subjective to the point of meaninglessness or, when followed logically, entailed intuitively repulsive outcomes, such as Sam Harris’s stance on torture.” She found that the moral theories that didn’t have these problems worked because they assumed the existence of God.

This worried her, and she searched for “absurdities and inconsistencies in the Catholic faith that would derail my thoughts from the unnerving conclusion I was heading towards.” She found that the “infuriating thing about Catholicism is its coherency: once you accept the basic conceptual structure, things fall into place with terrifying speed.”

Beliefs one had rejected out of hand

because they seemed so ridiculous suddenly begin to make sense. She saw that “The beauty and authenticity of even the most ostensibly difficult parts of Catholicism, such as the sexual ethics, became clear once they were viewed not as a decontextualized list of prohibitions, but as essential components in the intricate body of the Church’s teaching.”

In other words, look at one part and it can look silly, but look at the whole thing and: wow. Christianity is like a pointillist painting (the kind of paintings made up of colored dots of paint). Stand too close and all you see are random colors, but step back far enough and you see the picture. The atheist, it seems to me, is often like the museum-goer who insists on standing six inches from the painting and confidently declares that it’s rubbish.

Hodder ends her story with hope: “As the popularity of belligerent, all-the-answers atheism wanes, however, thoughtful Christians able to explain and defend their faith will become an increasingly vital presence in the public square. I hope I, in a small way, am an example of the appeal that Catholicism can still hold in an age that at times appears intractably opposed to it.”

David Mills is the executive editor of FIRST THINGS. He can be reached at catholicsense@gmail.com.

'The most important thing I've ever done'

Words spoken when we go from listening to the Gospel to doing it

By Father Dave Mercer

PRIESTS HAVE A PRIVILEGED VIEW OF LIFE. If we pay attention, we will find ourselves where people's faith takes on added meaning and, thus, where grace unfolds in their lives.

Consider when parishioners take a turn at feeding the homeless. On a Saturday afternoon, folks deliver prepared dishes to the parish hall, and a select group then ferries sliced ham, scalloped potatoes, green beans, and more to a local national guard armory where a couple of hundred homeless shelter for the cold night.

When I finish the evening liturgy, I hustle to the armory to join the others and help as directed. Dinner is in full swing. No doubt, many who shelter there are enjoying their first home-cooked meal in a good while. No doubt, some of the parishioners are living the Gospel of love in such a practical way for the first time.

The parishioners see the homeless close up. One eats alone, carrying on a nonstop conversation with a voice only she can hear. Another wears a gray, three-piece suit in need of ironing, toting a brief case and wearing torn gym shoes. Some talk with friends from the streets. Some are shy at asking for seconds, while others express gratitude for their dinner. As Pope Francis reminds us, the homeless are on the fringe of society.

They are a side of humanity we avoid looking at when turning left at traffic lights. They hold up cardboard with scribbled words: PleaSe HeLP. As we make our turn, we wonder if we might ever stop and offer them "HeLP."

We hear the Gospel proclaimed on Sundays, such as the one in mid-July that speaks of loving God with one's entire self and "your neighbor as yourself." So, we accept the invitation to serve a home-cooked dinner to the fringe of society sheltering in



Sometimes, serving green beans is more than simply serving green beans.

Members of Mission San Luis Rey Parish in Oceanside, California, set a serving table for dinner at an evacuation center in October, 2007. (CNS photo/David Maung)

an armory.

I chat it up with Susan who is serving green beans. When the sliced ham runs low, I bring out another pan. Then, when everyone has been served, we start spooning out second helpings. Susan turns quiet while she takes in the humanity of the homeless. She glances at me, then back at the homeless, and then turns again, saying in a measured voice, "Father Dave, this is the most important thing I've ever done."

Sometimes, serving green beans is more than simply serving green beans. It can be when we find ourselves living the Gospel of love and not just listening to it proclaimed on Sundays. It can be when we find ourselves practicing what we preach. Serving green beans can be a time for the unfolding of God's grace.

Church is at its best when giving people opportunities to put their faith into practice. Church is at its best when giving people opportunities to do something truly meaningful. Susan no longer wonders why she never offers people the "HeLP" they need. She has done so and now hears the Gospel proclaimed on Sundays more

clearly as an unfolding of God's grace.

Of course, this lines up with recent comments by Pope Francis. He captures the attention of even the secular press when he speaks of the Gospel as calling us to focus not on ourselves, but on the poor, admitting that it breaks his heart when the death of a homeless person is not news. In May, he reminded us, "If we step outside of ourselves, we will find poverty." He is intent on renewing Church life by calling us to seek those on the fringes of society who need help the most.

Sometimes, serving green beans can be the most important thing we ever do. We can find ourselves living the Gospel and our faith with added meaning. We can find ourselves where God's grace unfolds.



Father Dave Mercer assumes the role of parochial administrator of Canturbury Church, in San José, California July 1. His column runs in numerous diocesan newspapers.



Preschool children at SVDP offer items for a parish food drive to Fr. Johnson at the offertory during Mass.



Fr. Johnson wears a chasuble with the image of Our Lady of Guadalupe.



Prior to St. Vincent's dedication, Fr. Johnson worked with a Houston artist in the rectory garage to assemble a crucifix which is still displayed over the altar.



Msgr. Johnson, known as "Father Phil," is shown here (far left) with parishioners at the dedication of the Rev. Philip L. Johnson Activity Center at St. Vincent de Paul Church in Arlington, prior to the permanent placement of the sign at the entrance to the building.



Msgr. Johnson (second from right) stands with then-Bishop Joseph Delaney, Father Gary Geurtz (far left), and with St. Vincent parishioner Peter Hatton (far right) at the dedication of the present St. Vincent de Paul Church building in far Southwest Arlington Nov. 4, 1984.



Msgr. Johnson smiles at Most Blessed Sacrament Church on June 15, 2008. He was honored at a special ceremony during which he and three other priests of the diocese were given papal honors for their service within the Diocese of Fort Worth.

THE LEGACY OF MSGR. PHIL JOHNSON (1938-2013)

'Father Phil' was a faithful priest who founded St. Vincent de Paul and pastored St. Michael before retiring

By Nicki Prevou / Correspondent
Photos courtesy of St. Vincent de Paul Parish

**"HUMOROUS." "WARM." "VIBRANT."
"FRIENDLY." "COMPASSIONATE." "ENERGETIC."
"COLLABORATIVE." "JOYFUL." "A LEADER." "AN
ORGANIZER." "VISIONARY."**

Monsignor Philip Louis Johnson was thus lovingly described at his funeral Mass, celebrated April 25 at St. Vincent de Paul Parish in Arlington, which he founded in 1976 and pastored until 2001.

Father Jeff Poirot, pastor of Holy Family Church in Fort Worth, roamed through the approximately 1,500 mourners, eliciting descriptive phrases as they recalled the beloved priest, who died April 20 at the age of 74, following a lengthy illness.

"Charismatic." "Gracious." "Forgiving." "Inclusive." "Irrepressible." "A community servant." "A happy, holy priest."

Fr. Poirot incorporated these phrases and his own memories into the funeral homily, explaining that he was a young seminarian when he first met Msgr. Johnson.

"He became my friend, a mentor, a teacher, someone who challenged me, and, as [he did] for many of you, he helped me through some tough

times," Fr. Poirot recalled, noting that Msgr. Johnson, a dedicated supporter of young seminarians, also served as a caregiver and advocate for his brother priests during times of illness.

"The impact of his life was as one who embodied the Gospel. He brought others to Christ by meeting them where they were at. Like Christ, he didn't wait for others to come to him — he sought others out."

That image resonates with the scores of former parishioners, family members, and friends who cherish his memory and reflect upon his pivotal role in their lives. According to his siblings, he was the joyous life of the party, the "heart of the family" who was always well-equipped with jokes, sage observations, and sound advice.

"And yet, even though we were all extremely proud of him, we had no idea that he was so beloved," marveled Msgr. Johnson's brother, Brian Johnson, the oldest of the six children born to Gordon Emmett Johnson and Thelma Marie Murphy Johnson. "It overwhelmed us, to see this outpouring of love and wonderful memories at his vigil and his funeral Mass. He never bragged about himself, so we didn't know how much he had accomplished in his life."

Marla Johnson Whelan, the youngest of the Johnson siblings, agreed that Msgr. Johnson was

modest about his work as a parish priest and as a respected leader in the diocese. "He so loved that life; he so loved being of service in that way," she recalled. "As a family, we were all very much together as my parents raised all six of us, with Mass with our mother each Sunday, and meals around the table each evening."

The Johnson family had moved, first from Maine, and later from Connecticut, because of Gordon Johnson's work, wrote Msgr. Johnson in a recent autobiographical sketch. "In 1949 my father was transferred to the Chance Vought plant in Grand Prairie as a service representative.... We moved to Texas, living first in Dallas and then in 1951 relocating to Arlington. I finished grade school and high school there, leaving for the seminary in 1956. I attended Assumption Seminary in San Antonio, being ordained in 1964 at Sacred Heart Cathedral in Dallas (now the Basilica of Our Lady of Guadalupe) as a priest for the Dallas/Fort Worth Diocese."

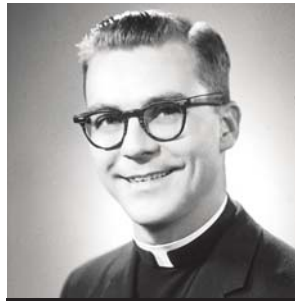
The young priest served as an associate pastor at three Dallas churches from 1964 to 1967. In December of 1967, he was sent to St. John the Apostle Church in Fort Worth. When given a choice in 1969, he decided to stay in the new Diocese of Fort Worth rather than return to the Dallas area, when the two dioceses split.



A young Philip Johnson is shown here riding a horse at the family home in Bridgeport, Connecticut.

He became my friend, a mentor, a teacher, someone who challenged me, and ... helped me through some tough times.

— Fr. Jeff Poirot



Formal portrait of Fr. Phil Johnson taken shortly after his May 30, 1964 ordination.

“In 1973 I was appointed pastor of [the Catholic parishes in] Bridgeport, Jacksboro, and Decatur,” he wrote. “...I began to enjoy it very quickly and made some marvelous friends. I continued to be involved in the business of committees for the diocese and all the other programs that were developing during that time in the diocese.”

“That time in the diocese” involved his high-profile leadership in a new era in the Catholic Church in the years following the Second Vatican Council. While serving as the diocesan director of Youth Ministry for several years, he became known for his commitment to the development and training of lay ecclesial ministers across the diocese, while also helping to establish and to expand the Marriage Tribunal within the Diocese of Fort Worth.

During what he later called “the happiest years of his life,” Msgr. Johnson was called upon by Bishop John J. Cassata to establish a new Catholic church in Southwest Arlington. While only a small handful of area Catholics first gathered to meet in a Knights of Columbus Hall in February of 1976, the first-time pastor’s dynamic, accessible style of leadership eventually resulted in a parish community of 2,500 families.

Gerri Dunning, who has served as parish historian since its inception, has taken thousands of pictures of parish events through the years, including interfaith celebrations held for the Ulster Project, an ecumenical program designed to build relationships between Catholic and Protestant teens in Northern Ireland, which Msgr. Johnson helped to found in Arlington in 1993.

As Dunning reviewed the photo albums which included everything from baptisms to Men’s Club events, she pointed out the fact that “Father Phil” was often a smiling background figure in the countless scenes depicting the rich, vibrant life of a large parish family. “He saw himself as one of us, working alongside us, not as someone on a pedestal,” she explained.

Diane Donahue, a longtime staff member

at St. Vincent’s, said, “His religious vocation and his expansive vision of ministry seemed to flow from his own experience of a “happy, healthy family life.”

“He built a great infrastructure at this parish,” added Donahue. “When it came to the parish staff members, he saw our gifts, and he made us believe in what we could do. He encouraged us to pursue continuing education, to keep growing in our own faith and understanding of the Scriptures, and now, Father Tom [Craig] has done a wonderful job of continuing and expanding Msgr. Johnson’s vision.”

Msgr. Johnson’s focus upon the importance of service within faith communities and his gift for friendship were threads that ran throughout his years as a priest, noted his longtime friend Father Robert Thames, a missionary priest of the Diocese of Fort Worth.

“When I went to Mexico in 1986, his parish there [St. Vincent] began a working relationship with us in Ciudad Juarez,” wrote Fr. Thames in a recent e-mail, recalling how volunteer teams of youth and adults would come in the summer to build churches with construction pallets and sheet metal roofs. “With his help we formed a maternity clinic which became self-sustaining and continues to this day in the parish.”

Msgr. Johnson could be depended upon to offer personal support and pastoral care in any circumstance, wrote Fr. Thames. “When I had my second heart attack in September 1995, he came to see me although I was heavily sedated and in intensive care at the time,” recalled Fr. Thames. “Whenever any priest friend of his was sick, he left his own work and visited to give his support. All of this was [in addition to] his constant visits to the sick in his own parish.”

2001 marked a new chapter in Msgr. Johnson’s life, when, after 26 years at St. Vincent’s, he was named pastor of St. Michael Church in Bedford, one of the largest and most diverse Catholic communities in the diocese, with more than 3,400 families at the time of his arrival.

In the frightening and uncertain aftermath of 9/11, the St. Michael community, with its great numbers of New York City area transplants, embraced their new priest, who led them in new initiatives and in creating a new strategic plan.

“He brought vitality and a great vision to this parish,” declared longtime St. Michael’s parishioner John Miller. Miller and his wife, Pat, have lived in many different parts of the country, he said. “And yet, until we came to St. Michael’s, we had never lived in such a dynamic parish, and that was because of Msgr. Johnson and the way he encouraged people to become involved,” Miller said. “He had a great gift to bring out the best in people and to increase their spirituality.”

“We are blessed here, at St. Michael’s, to have representation from Tongan, African, Vietnamese, Indian, Filipino, Hispanic, and many other ethnic groups,” said Miller. “Msgr. Johnson asked that everyone share their gifts, in ways that celebrated their own traditions. And people responded with so much gratitude. He was like a great coach in the way he moved us forward.”

In June of 2008, Pope Benedict XVI recognized Father Johnson — who had, by then, celebrated 44 years of priesthood — as a “Prelate of Honor to His Holiness” with the title of “Monsignor.” The occasion was marked with a ceremony held for Msgr. Johnson and three other priests of the diocese, including his longtime friend Monsignor Joseph Scantlin, at Most Blessed Sacrament Church in Arlington.

Msgr. Johnson retired in July of 2011, receiving a loving farewell from his community at St. Michael’s, along with the title of “Pastor Emeritus.” He happily joined Fr. Jeff Poirot as “priest in residence” at Holy Family, endearing himself to a whole new parish family.

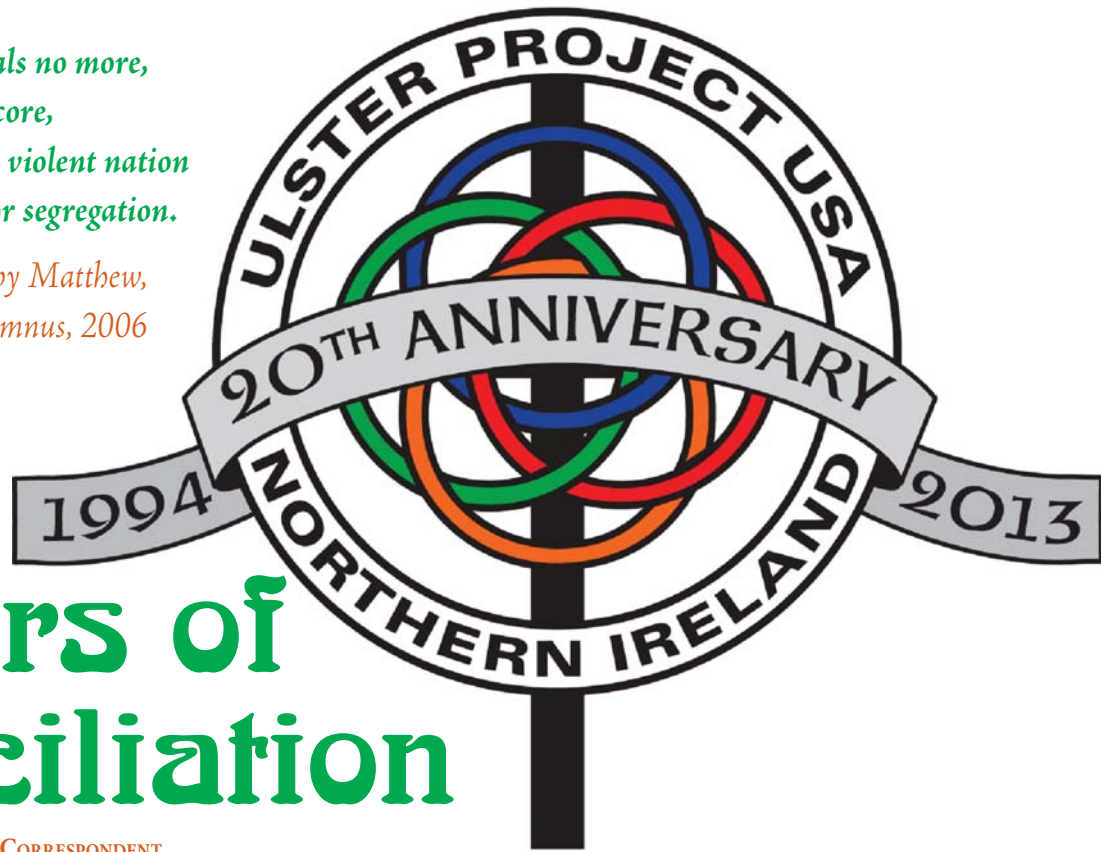
Their beloved friend and spiritual leader was a man of great humor and many impressive gifts, said Fr. Craig, as he presided at the vigil service, held at St. Vincent’s on the evening of April 24.

Fr. Craig paused to look at the open casket. The man he called his “friend and mentor” lay peacefully in state, in the shadow of the altar, present, for the last time, in the church he had helped to build — surrounded by those who had deeply loved and admired him.

With emotion, Fr. Craig concluded his remarks. “So Phil — while we are saddened by our loss of you, saddened by the illness that has overcome you, we are extremely grateful for what you have shared with us: the image of our Father among us.” Fr. Craig paused. “And for that, we owe you a debt of gratitude. Thank you, Monsignor, for your love, for your service to Him, for your words that spoke of Christ to all of us.”

Soon we were a group; individuals no more,
With a vital agenda to settle a score,
To attempt to bring peace to our violent nation
With no more hatred, division or segregation.

— A poem written by Matthew,
Ulster Project Alumnus, 2006



20 years of Reconciliation

By JOAN KURKOWSKI-GILLEN / CORRESPONDENT

FOR DECADES, NEWS STORIES HAVE CHRONICLED NORTHERN IRELAND'S SECTARIAN VIOLENCE KNOWN AS "THE TROUBLES." BUT MICHELLE HENNESSY NEVER UNDERSTOOD THE DEPTH OF DISTRUST, HOSTILITY, AND SEGREGATION THAT EXISTS BETWEEN THE COUNTRY'S CATHOLIC AND PROTESTANT NEIGHBORHOODS UNTIL SHE MET A BOY NAMED PETER.

As a Belfast teenager he lived with her family for a month during the summer of 2006 as part of the Ulster Project Arlington.

"He came with his tri-colored (Republic of Ireland) flag and put it up on the wall as soon as he got here. It's considered a Catholic symbol," remembers the St. Maria Goretti parishioner. "Organizers plan a lot of pre-trip gatherings for the teens. We were told he resisted communicating or making friends with any of the Protestant kids."

Peter's behavior was typical. Living in Northern Ireland where your religion determines everything from your social standing to the soccer team you support, young people grow into adulthood with the same prejudices and stereotypes that shaped their parents and grandparents.

The international Ulster Project tries to break the cycle of fear and distrust by exposing new generations of Irish to America's "melting pot" society. Every summer, an equal number of Protestant and Catholic young people from the Belfast area travel to U.S. cities where they are greeted by a host family with a child of the same age, gender, and faith.

Carefully screened by program organizers for leadership potential, the 14- to 16-year-olds spend the month performing community service projects, attending social events, and participating in small group "discovery" sessions with American teens. The encounters are designed to foster a level of friendship and understanding that is impossible to achieve in the walled enclaves that divide Catholics from Protestants in Northern Ireland.

Hennessy and her husband, Kevin, have welcomed six Ulster Project youngsters into their Arlington home. Each teen benefited from the experience, but Peter's transformation was especially profound. The

mother of five recalls how surprised the visitor was by the friendliness of mall employees here. In his country, people don't talk to strangers for fear of speaking to someone from the other side of the "faith line."

"He went home with different opinions," she explains. "The program had such a big impact on his life, he applied to become an Ulster Project counselor last year."

One of 15 U.S. chapters currently involved in the peace initiative, Arlington joined the international Ulster Project in 1994 under the guidance of St. Vincent de Paul parishioner Joe Francis. It will celebrate 20 years of sponsorship with a huge gathering of alumni and supporters at Blessed Sacrament Church on June 20. A commemorative slideshow, video greeting from Belfast founder Rev. Kerry Waterstone, and keynote address by Father John Forsythe, head of the Ulster Project's Belfast Center, will highlight the anniversary dinner.

Fr. Forsythe, involved in the Ulster Project since 1978, will discuss the program's success and how it's changing the political and social landscape of Northern Ireland. The bombings and bloodshed that made Belfast a center of terror from 1969 to 2002 is still a vivid memory for the Catholic priest.

"I was appalled by the terrible violence in our streets. It was vicious," remembers the pastor who screens Irish candidates for the program. "Within a year or so of working with the Project, I was struck by the really positive effect it was having on young people — particularly the tremendous confidence it instilled and the enduring friendships it encouraged."

Protestant alumni of the Ulster Project have become government officials and now work to bring employment opportunities to the disadvantaged areas of Catholic West Belfast. The police service, once perceived as pro-British Unionists, is also radically transformed. Recruitment is done on a strict 50/50 basis and Catholics trust the hired officers.

Anniversary events open to public

- June 29: **OPENING ECUMENICAL SERVICE** at 7 p.m. at All Saints Lutheran Church, 4325 SW Green Oaks Blvd., Arlington.
- July 7: **PANCAKE BREAKFAST** from 9 a.m. to 2 p.m. at the Knights of Columbus Council 6269 Hall, 2625 S. Cooper St., Arlington.
- July 19: **CELEBRATION SHOW** from 6 to 10 p.m. at Theater Arlington, 305 W. Main St., Arlington.
- July 25: **CLOSING ECUMENICAL SERVICE** from 6:30 to 8 p.m. at St. Alban's Episcopal (Anglican) Church, 911 South Davis Dr., Arlington.

“Belfast is still a deeply divided city, but the Ulster Project is a leaven in our community — working for peace before it became fashionable,” Fr. Forsythe points out.

If the program’s success is measured by the enduring goodwill and tolerance it creates, Gavin Robinson is a shining example of the influence one person can have on a city. An Ulster Project alumnus, Robinson is the Lord Mayor of Belfast and someone “who has shown himself to be a courageous, welcoming, and open-minded person. He has won the respect of all,” according to Fr. Forsythe.

A member of the Ulster Project class of 2000, Robinson stayed with the Bruss family in Milwaukee, Wisconsin. He still communicates with his American hosts via Facebook.

“The Ulster Project gave me the opportunity to engage with children of another faith I would not have had the opportunity to meet otherwise,” he told the *North Texas Catholic*. “Whilst we shared the same city, we lived completely separate, insulated lives.”

Free from the restraints imposed by his country’s socio/political norms, the Ulster Project participant was able to explore each participant’s identity apart from his or her family history and religion.

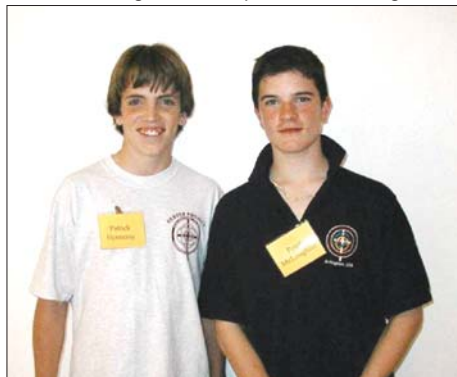
“It allowed me to broaden my understanding of others and, in turn, honed my own political views and aspirations,” Robinson explains.

The Lord Mayor, a Protestant, recently voiced his support for revitalizing “Folktown,” an old Belfast neighborhood that is home to the city’s first Catholic Church, St. Mary’s. The chapel was built and partly funded by a neighboring Presbyterian church.

“If there is a chance to support and build



ABOVE: Michelle and Kevin Hennessy’s six children and three Ulster Project teens in front of their Arlington home in 2012. • **BELOW LEFT:** Patrick Hennessy (left) with Belfast teen Peter McLoughlin who visited here Texas in 2006. • **BELOW RIGHT:** Clare Hennessy, a Nolan Catholic High School junior and Belfast teen Deirbhile Savage after a day of rock climbing in summer 2012. (Photos courtesy of Michelle Hennessy)



on the good cross-community and cross-cultural relations ...I think there’s huge potential for Folktown. It’s something I am keen to support,” he said in a May 8, 2013 article published in the *Belfast Telegraph*.

More than 8,000 teens from Northern Ireland have experienced the Ulster Project since it started in 1975. According to organizers, no former participant has joined a paramilitary group or engaged in sectarian violence.

American youngsters, who experience “hands on” peacemaking, also benefit from the program. Toby Gilman, current president of Ulster Project Arlington, joined the organization in 2006 when his daughter, Candace, was paired with an Irish teen. The Gilmans also hosted youngsters in 2007 and 2009 when sons Andrew and Thomas were involved in the program.

“For our kids, it opened up their worldview and allowed them to form friends on the other side of the ocean,” says the Arlington Most Blessed Sacrament parishioner.

The project also develops leadership skills. All of Gilman’s children became class officers at Lamar High School.

“From a maturity, growth, [and] leadership standpoint, the Arlington teens — like the Irish — end up becoming community leaders,” he adds.

One young Irish guest became such a close friend of the Gilmans, he returned the following summer and will attend the 20th anniversary celebration with his family. The Ulster Project Arlington president has also visited Ireland twice and describes the people as welcoming. But the hospitality he witnessed doesn’t match the battle scars that still mark the streets and sidewalks of Belfast.

“It’s still a very segregated community with Catholic schools and Protestant schools and 20-foot walls with barbed wire separating neighborhoods,” he explains.

Controversy over which flag to fly over city hall led to the recent deaths of two Belfast police officers. Renewed sectarian violence even touched Fr. Forsythe’s parish where church personnel found three small bombs hidden under the pews around St. Patrick’s Day.

“The Ulster Project has made a difference but there are still tensions,” Gilman admits. “There is still work to do.”

Spiritual Renewal in the Year of Faith

For the laity of the diocese seeking spiritual growth in the Year of Faith, renewal movements and retreats — like the Cursillo, one of the first of its kind — offer a sense of community

Cursillo

A little course in Christianity

BY MICHELE BAKER / CORRESPONDENT
PHOTOS COURTESY OF FORT WORTH CURSILLO CENTER

SINCE IT BEGAN LAST OCTOBER, THE YEAR OF FAITH, INSTITUTED BY POPE EMERITUS BENEDICT XVI, CONTINUES TO SPUR CATHOLICS WORLDWIDE TO EXPLORE THE RICHNESS OF THE FAITH THEY PROFESS. Though elected when this special commemoration of the 50th Anniversary of the Second Vatican Council had barely reached the halfway mark, Pope Francis expressed his desire to follow in the footsteps of his predecessor in celebrating the year. At one of his first audiences, March 20, Pope Francis spoke of the Year of Faith when he addressed representatives of churches and ecclesial communities of other religions and he reiterated the intentions of Pope Benedict in “... proposing a type of pilgrimage to what is essential for every Christian: a personal and transforming relationship with Jesus Christ, the Son of God, who died and rose again for our salvation.”

It may come as no surprise, then, that one way for the Faithful to participate in this ongoing celebration of the faith is to make a spiritual pilgrimage through a course designed for pilgrims.

The *Cursillo de Cristiandad* (Spanish for “short course in Christian living”) provides an opportunity to do just that. And even as Father Francis Fernández, OFM Cap., director of the diocesan Cursillo Center prepared a daylong retreat, he had more than enough time and energy recently to devote to a discussion about the ways in which Cursillo can facilitate that most fundamental relationship between Christ and his believers.

A LITTLE COURSE

“This is a Catholic lay movement,” Fr. Fernández explained. “It is an instrument to revive the faith of the people by means of prayer, the sacraments, and Scripture.”

If the components of this lay movement sound familiar, it is because they echo the words of the Holy Father and the entire U.S. Conference of Catholic Bishops in their exhortation to the Faithful to turn to Jesus Christ and deepen their faith as they encounter Him in his



The Jornada Familiar is a retreat for married couples held Friday through Sunday. This retreat was held in Spanish in spring 2010.



This English men's Cursillo was held in fall 2010. Cursillos are held from Thursday through Sunday.



This English women's Cursillo was held in fall 2011. The Cursillo retreat is offered in English, Spanish, and Vietnamese.



This photo was taken at a follow-up event for a Jornada Juvenil, a Hispanic youth retreat held separately for boys and girls, held in spring 2011.

“The whole emphasis is on turning your life toward Christ as the center of your life. I always had a strong faith. But the practicality of living my life in the world while remaining centered in Christ is what the Cursillo did for me.”

— *Cursillista Pat Urbanski, St. Bartholomew Parish*

sacramental Church.

“The whole emphasis is on turning your life toward Christ as the center of your life,” said Pat Urbanski of St. Bartholomew Parish in Fort Worth. Urbanski made a Cursillo in Pennsylvania in 1974. “I always had a strong faith. But the practicality of living my life in the world while remaining centered in Christ is what the Cursillo did for me.”

The practical aspect is no accident. Cursillista (that is, one who has made a Cursillo) Bill McNeill explained, “There are three dynamics to the Cursillo: formation, spiritual direction, and witness. There’s nothing that a Catholic has never heard before, but we try to do things in an efficient manner so that all these dynamics come together.”

McNeill, a member of St. Joseph Parish in Arlington, made a Cursillo in 1979 and has remained active in the movement ever since. He insists that there’s no great mystery involved in the weekend — except, of course, the mystery of God Himself encountering his people.

“Fifteen talks are done,” he said “And there’s discussion time after each. About five talks are done by priests, deacons, or religious. All the rest by lay people.”

The first meditation, entitled “Who Am I Today?” serves as the jumping off point for the weekend. Said Fr. Fernández, “You accept that you have a bright side and you have a dark side. This is the beginning.”

A LITTLE HISTORY

The Cursillo Movement itself had its beginnings during a time of both darkness and light. It started in Spain in the late 1940s on the heels of both the Spanish Civil War and World War II: a time of unrest and uncertainty both politically and spiritually.

“At that time, everyone in Spain was a baptized Catholic,” but were only Catholic in name, not in practice, said Fr. Fernández, who is from Spain. “Yet people used to make pilgrimages to the shrine of St. James in Compostela to pray for special intentions or make

reparation for past sins.”

As more and more pilgrims gathered, there became a need to organize the pilgrimage groups. Out of this practical need, the opportunity for further spiritual guidance emerged. Layman Eduardo Bonnin Aguilo rose to the occasion by creating a brief course of study to prepare young men to make the pilgrimage to the shrine. With the support of the local bishop, Aguilo used a series of talks, group discussions, reflections, and prayer anchored in the sacramental life of the Church that would eventually become the Cursillo as it is known today.

A LITTLE SPARK

The three-day “little course” proved an overwhelming success. Rooted in solid Catholic teaching, the sacraments, and the call to witness to Christ by living holy lives, the Cursillo grew into a movement that began to spread: first to Latin America, then it began to take root among English-speaking Catholics in the United States and Canada (even though the first Cursillo offered in the United States was given in Spanish in Waco in 1957).

By the advent of the Second Vatican Council, the increased reach of the lay-led Cursillo Movement couldn’t have been more providentially arranged. It proved to be a timely expression of the New Evangelization, the Universal Call to Holiness, and the role of the laity in the life of the Church.

“It was the first real renewal movement in the Church in many, many years,” explained Urbanski. “And a lot of renewal movements have since flowed out of the Cursillo idea.”

Today the Cursillo Movement has been implemented in more than 60 countries worldwide and has influenced countless ministries, apostolates, and movements including RENEW, Kairos, ACTS, CRHP, and Awakening. Adaptations of the Cursillo format have been made to accommodate couples, teens, prison populations, and speakers of hundreds of different languages. In



the Diocese of Fort Worth alone Cursillos are offered in English, Spanish, and Vietnamese.

“Even our Protestant brothers have versions of the Cursillo,” Fr. Fernández said. “For the Methodists and Episcopalians it’s called ‘Walk to Emmaus’; the Lutherans have the ‘Via de Cristo.’”

A LITTLE MORE

“There must be some activity,” said Fr. Fernández. “If there is no activity your faith is weak.”

To buoy one another’s faith, Cursillistas remain rooted in community and ministry as they go forth to live the faith that’s been awakened in Cursillo. This living out of the faith they have labeled their “Fourth Day.”

Fr. Fernández explains it this way. He had a friend who invited him to take a walk with him each day. Because of his commitment to his friend, Fr. Fernández recalls walking even on days when he didn’t feel like it because he knew his friend was counting on him.

“It is like that with your faith walk as well,” he said. “You can rely on a friend. People need to know that they have a place in the faith community and that they are missed when they are not there.”

For more information about the Cursillo Movement in the Diocese of Fort Worth or for dates of upcoming Cursillos visit the Cursillo website at www.ftworthcursillo.org, or contact Father Francis Fernández, OFM Cap., at 817-624-9411, or by e-mail at Fernandez2912@att.net.

Preserving History



Two years into her new position, diocesan archivist Claire Jenkins has been assembling the history of the Diocese of Fort Worth piece by piece.

BY NICKI PREVOU / CORRESPONDENT

CLAIRE JENKINS IS IN HER ELEMENT. THE SOFT-SPOKEN ARCHIVIST IS THOROUGHLY ENJOYING WHAT SHE LAUGHINGLY REFERS TO AS “EXCAVATION WORK” IN THE HISTORICAL FILES MAINTAINED BY THE DIOCESE OF FORT WORTH. Aided by administrative assistant Sarah Ignacio, Jenkins digs with enthusiasm into dusty file folders, pulls long-undisturbed notebooks from ancient boxes, and excitedly peruses the pages of decades-old scrapbooks.

She also points out the well-maintained files that have been carefully kept for each parish within the diocese. “Just look at this,” she marvels, as she gently handles the correspondence, deeds, architectural drawings, and photographs that chronicle the history, from inception to mid-century renovations, of one rural faith community. “Isn’t this amazing?” she murmurs, over and over again, with a true historian’s reverence for long-forgotten details.

As director of the diocesan Department of Records Management and Archives, Jenkins is charged with the numerous responsibilities of overseeing the management of all diocesan and parochial records, while also assisting with the collection and preservation of items that are connected to the history of the diocese.

The certified archivist, previously on staff at the University of Texas at Arlington Library Special Collection, was hired in August 2011, and the diocesan Department of Records Management and Archives was thus for-

mally established, said Peter Flynn, diocesan Vice-Chancellor for Administrative Services.

“The creation of this department has been a goal for many years,” explained Flynn. “With the help of the top expert in this field, we began the process of evaluating our present record keeping practices and identifying needs for the future, realizing that in today’s world, the proper management of electronic records is absolutely critical. We were fortunate to be able to hire Claire and to begin the implementation of a comprehensive program.”

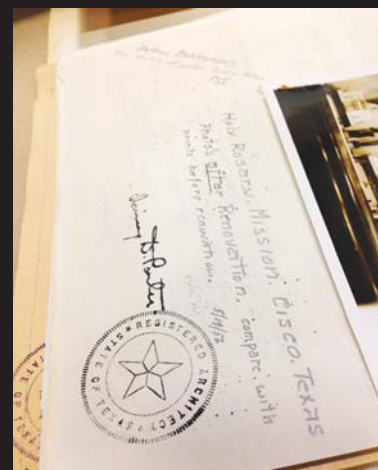
The “top expert,” consultant John “Jac” Treanor, who serves as Vice-Chancellor for Archives and Records for the Archdiocese of Chicago, began meeting with then-Bishop Kevin Vann and with Flynn in 2009. “We were methodical in identifying key projects and priorities and then in creating a plan of action,” recalled Treanor. “The Diocese of Fort Worth has done an excellent job of moving forward with this initiative. And, in hiring Claire to head this new department, the diocese has found exactly the right person, with the necessary skills and leadership ability.”

One of the most significant accomplishments of the department has been to purchase and then to begin training diocesan employees in the use of a sophisticated electronic records management tool, HP TRIM, through which general, historical, and restricted access records and archives are now beginning to be managed. Jenkins and Ignacio, who was hired in March

OPPOSITE PAGE: Diocesan archivist Claire Jenkins (*second from left*) is joined by Joyce Higgins, associate archivist of the Diocese of Dallas (*far left*); Fort Worth's diocesan archives' administrative assistant, Sarah Ignacio; Sr. Louise Smith, archivist and historian for the Sisters of St. Mary of Namur; and (*far right*) Kay Fialho, archivist and historian for St. Patrick Cathedral. The group gathered to examine photographs from the cathedral archives. (Photo by Donna Ryckaert)



LEFT: Claire Jenkins (*left*) and Joyce Higgins, associate archivist for the Diocese of Dallas, examine a file from the diocesan archives. Higgins and Steve Landregan, the archivist and historian for the Diocese of Dallas, have frequently collaborated with Jenkins in sharing information related to the personnel and institutions of the Diocese of Dallas-Fort Worth. The diocese split into two separate entities in 1969. (Photo by Sarah Ignacio)



ABOVE: Items in the diocesan archives include photos such as these of Holy Rosary Church in Cisco. The parish was established as a mission in 1920, and was renovated in 1955. Archives show “before and after” photos and correspondence following the extensive renovations. (Photos by Sarah Ignacio)

2012, have made individual and group training sessions a priority, as Catholic Center staff members become accustomed to a new method of archiving emails, documents, photographs, and correspondence.

While busy with multiple issues related to effective records management, Jenkins has also devoted time to meeting with Kay Fialho, the historian and archivist at St. Patrick Cathedral, and with Sister Louise Smith, the historian and archivist for the Sisters of St. Mary of Namur (SSMN). Steve Landregan, director of Archives for the Diocese of Dallas, and Joyce Higgins, associate archivist for the Diocese of Dallas, have also offered valuable assistance on several occasions, said Jenkins, noting the joined history of the Fort Worth and Dallas dioceses, which split into two separate entities in 1969.

“Our department has benefited so much from all of these very collaborative relationships,” she reflected. “The documented history of our diocese can be found in several different locations, including the cathedral archives, in the [SSMN] Sisters’ history, and, of course, in the archives maintained by the Diocese of Dallas. We can’t have a comprehensive sense of our rich history without putting together all of these pieces, and it’s truly a fascinating process.”

A favorite aspect of Jenkins’ work is the assistance that she gives to parishes that are establishing their own archives, she added. Brenda Kostohryz Witherspoon, a longtime parishioner at St. Andrew Church in Fort Worth, volunteered to organize the photographs, documents, parish bulletins, and other items related to the history of the parish. She was “thrilled,” said Witherspoon, when St. Andrew pastor, Father Tom Stabile, TOR, asked Jenkins to step in with expert advice.

“Fortunately, a lot of preservation work had already been done by a parishioner who is a professional archivist, but I had a lot of questions about what to save, what to throw away, and the supplies that we needed in order to store things properly,” said Witherspoon. Treasures within the collection include the parish’s first bulletin from August, 1953, and an inventory of all items in the parish’s first rectory, she explained.

“This kind of work is very meaningful to me, because I love our parish,

Our department has benefited so much from all of these very collaborative relationships ... We can’t have a comprehensive sense of our rich history without putting together all of these pieces, and it’s truly a fascinating process.

— Claire Jenkins, diocesan director of Records Management and Archives

and I have been here since my family came to Fort Worth in 1955,” said Witherspoon. “Claire really understands how important this project is to us. She came to meet with us and asked us questions, listened to us, and then printed up a very specific list of suggestions. We know that she will help us if we get stuck and need more advice. She’s a great resource for any parish trying to preserve its history.”

When back in her office at the diocesan Catholic Center, a typical work day for Jenkins might include answering a caller’s questions about records from a now-closed parish or school, preparing a presentation for the Archives and Records Advisory Board, writing an article for a professional publication, overseeing the transport of inactive records to a secure offsite storage facility, or assisting a diocesan staff member with questions about the new records retention schedule.

On other days, Jenkins might be immersed in creating inventories of historical items. Recalling some of her favorite finds, she noted the discovery of a box of school papers, coursework from his years at the Theological College seminary in Washington, D.C., belonging to the late Bishop Joseph Delaney, who served as bishop of Fort Worth from 1981 until his death in 2005.

“You can tell that Bishop Delaney was a very scholarly man, with a very logical, orderly mind,” said Jenkins. “He received very high marks, and it’s obvious to see from his writings that he was brilliant. Even his doodles were very precise.”

Jenkins pointed out that such items are meaningful pieces of the story of the Catholic Church in North Texas, and that every faith community has the responsibility of preserving their own invaluable elements of that story. “I want to let the people of the diocese know that we’re here to help with any questions or needs that come up in this area,” she says. “We look forward to being of service.”

For more information about services and information available through the diocesan Department of Records Management and Archives, call 817-560-3300, ext. 188.

Preserving History

During the taping of her cathedral tour, Kay Fialho points out the details of cathedral architecture. The stained glass windows shown in the background are of the Munich school of design. The stations of the cross, also shown, are Gothic Revival in design and were installed in 1929.

Cathedral historian and archivist Kay Fialho keeps history alive with her deep knowledge and detailed tours

BY NICKI PREVU / CORRESPONDENT • PHOTOS BY DONNA RYCKAERT

KATHRYN “KAY” FIALHO GETS MAIL. A GREAT DEAL OF MAIL, ACTUALLY. FIALHO, THE LONGTIME ARCHIVIST AND HISTORIAN FOR ST. PATRICK CATHEDRAL IN DOWNTOWN FORT WORTH, regularly receives thank you notes, expressions of gratitude for the unique role she plays in educating others about one of the Diocese of Fort Worth’s most significant treasures.

“Thank you so much for the fabulous tour of the cathedral. You are amazing! I told my pastor all about your incredible knowledge of the history of the cathedral, and he now plans to bring his parish staff for a tour,” reads one tribute.

While Fialho is deeply touched by the many accolades she has received through the years, she adds that it is especially rewarding to receive the appreciation of the many non-Catholic groups that have also come to learn about her beloved 121 year-old church, located in downtown Fort Worth. St. Patrick’s, originally built at a cost of \$80,000 out of native limestone in Gothic Revival style, is the oldest continuously used church building in Fort Worth. It was recorded as a Texas Historic Landmark in 1962, and in 1985 was enrolled in the National Register of Historic Places.

“Thank you so much for your time and your sensitivity when our ninth grade class visited the cathedral,” wrote a Jewish religious educa-

tor. “The students felt very welcome and that they had a very worthwhile experience, participating in worship and spending time with you. It continually amazes our young people that there are really more similarities than differences between us.”

Fialho, a native of Breckenridge and convert to Catholicism, first began attending Mass at the cathedral upon moving to Fort Worth in 1962. The late Bishop Lawrence DeFalco, then a monsignor and rector of the cathedral, allowed her to practice on the cathedral organ after she left her job at Harris Methodist Hospital’s cytology laboratory at 3 p.m. each day.

“My mother was a piano teacher, and I was about 6 years old when I began taking lessons with her. Music was absolutely the constant in our family life,” recalled Fialho. While job opportunities and her husband Vince’s military service and education meant brief periods away from Fort Worth through the years, the Fialhos and their two children, David and Anna, returned “home” to Fort Worth after Vince completed law school in 1977. By that time, Fialho’s older brother James Barros was serving as the cathedral’s revered organist and choir director, a position he held for over 30 years.

“Anytime we were in Fort Worth, we always, always went back to Mass at the cathedral, because I have always just loved it there,” she ex-



ABOVE: Surrounded by treasures from the cathedral collection, Kay Fialho points out the grave markers in the All Souls chapel, located in the cathedral basement. Founding pastor Fr. Jean Marie Guyot is one of the six individuals buried within the crypt chapel. The custom of burying priests beneath the floor of a church is an ancient tradition.

RIGHT: The chalices in the cathedral collection were acquired by Msgr. Joseph O'Donohoe during his years as pastor at the cathedral (1940-1956). Acquired from Mexico and France, some are still in occasional use.



ABOVE: Cloth shoes, silken liturgical gloves ("gauntlets"), a zucchetto and a mitre worn by Bishop John Cassata are taken out of storage for display during the taping of Kay Fialho's tour. The shoes and gloves matched vestments worn by Bishop Cassata for liturgical celebrations.



plained. "The first thing we did when we came back was to join the choir."

The couple's commitment as longtime members of the choir and parish council eventually led to Fialho's service as a typist and assistant in the cathedral office, and by the mid-1980's, at the invitation of then-rector Monsignor John Wiewell, to her work as the parish historian and archivist. When Father William Hoover came to the cathedral to serve as its rector in 1987, he, Fialho, and fellow parishioner and historian Malinda Crumley collaborated on the writing, research, and editing that culminated in the definitive history book, *St. Patrick's: The First 100 Years*, which was published in 1988 to commemorate the centennial anniversary of the laying of the cathedral cornerstone on Oct. 14, 1888.

Through all the years of intensive library research, as she taped oral histories of elderly parishioners, forged relationships with fellow archivists, and labored to preserve the correspondence, inventories, deeds, photographs, and sacred objects of the cathedral, Fialho also became well known for leading a special kind of cathedral tour. Her journey into history always begins in the front of the church, near the heavy wooden doors that open out onto Throckmorton Street, and concludes, thrillingly, in the All Souls (sometimes referred to as "Poor Souls") "crypt chapel," located in the basement.

"The remains of the cathedral's founding

pastor, Father Jean Marie Guyot, who died in 1907, after 23 years of service, are buried directly under the main altar," Fialho explains in all of her tours. Monsignor Joseph O'Donohoe, the third pastor of St. Patrick Parish, which would become a co-cathedral in 1953 and cathedral in 1969, when the Diocese of Fort Worth was established, is also buried in the chapel, along with his mother and two of his brothers, and a priest, Father Joseph Wesley Vann (no relation to former Bishop Kevin Vann).

"It's true that everyone is fascinated by the chapel," acknowledged Fialho. "But so many people are also captivated by our beautiful statues, artwork, and the original stained-glass windows." Because of her encyclopedic knowledge of all these treasures, Pat Svacina, the director of Communications for the Diocese of Fort Worth, asked Fialho to allow her tour to be professionally recorded. The taping project began in May, and an edited version of the tour will at some point be available online and in a DVD format.

In praising Fialho's expertise, Monsignor Joseph Pemberton, rector of the cathedral, points out that she has fulfilled another vital role in the parish — that of wedding coordinator — for nearly 25 years.

"She loves this cathedral, and it shows in all that she does," said Msgr. Pemberton, calling Fialho "wonderful to work with."

"Kay is simply outstanding in the way she

approaches her work in the wedding ministry," he added. "She is an inspiration. Everything in her ministry is done so well because of her commitment to the cathedral and its people."

It is also gratifying to hear the glowing comments of those who attend the cathedral tours, said Msgr. Pemberton. "Last year we had the RCIA group from the cathedral take a tour, and all of the people were so attentive, so interested in every word she said," he recalled. "We were all riveted because of the way she shares information about the building and its fascinating history. She knows everything about every single window and door and brick. She knows it by heart, so she leads the tours without notes. [The information] just comes out of her, in a spirit of tremendous love for her church, for her God, for her Catholic faith."

Though Kay is constantly receiving thank yous and praise for her conveying of the cathedral's history, she is herself deeply grateful. "I'm the lucky one," she reflected, while taping her famous cathedral tour for posterity. "I've been able to stay connected to this beautiful church in one way or another, for over 50 years. That's really something special."

Kay Fialho asks that anyone who is interested in a cathedral tour, or would like to share their photographs, articles, or items related to cathedral history, to contact her through the cathedral office at 817-332-4915.

Tornadoes destroy but The Church Restores

Less than an hour after the EF-4 tornado ripped up houses and lives in Granbury, St. Frances Cabrini parishioners were setting up temporary housing, getting ready to welcome victims of the storm.

Now thanks to the radical Christian commitment from pastor Msgr. Juan Rivero and his parishioners, they continue to house many of those hit hardest.

**Story and Photos
By Juan Guajardo
Correspondent**

There is a startling lack of green in Granbury's Rancho Brazos subdivision. The landscape is vibrantly green all along the road leading up to this hilly and once-quiet working-class neighborhood. But here the grass has been ripped away and the trees look like enormous splinters rising from the ground.

In the heart of the neighborhood, various concrete slabs are evidence of homes that were seemingly plucked into the sky. Many other houses are missing roofs, windows, and walls. Armies of volunteers sift through the wreckage left by the EF-4 tornado that ripped through Granbury May 15, killing six people and destroying more than 50 homes and trailers in the Rancho Brazos subdivision. Injuries and damage were also reported in the nearby Pecan Plantation community.

On one street, a yellow SUV from Mission Granbury drives by a leafless, barkless tree with a door hanging from its highest branch. Just across from it, a clean foundation is all that remains of a Habitat for Humanity home that was about to be dedicated. A block away from that, a large family huddles in a semicircle, heads



Parishioners Maureen Milson (left) and Betty Coy set up cots inside a classroom in the Education Building at St. Frances Cabrini in Granbury. The parish is providing shelter to a dozen families there until they can get their homes rebuilt.

bowed, as they pray in front of the debris that was once their home.

Down the street, a Habitat for Humanity volunteer in a green t-shirt pulls an intact but muddy cassette tape from a pile of rubble. She reads its title out loud: "Good Things Come from Hard Times."

Perhaps it's too early to agree with that — victims and aid organizers alike recognize there's still a long way to go before things are back to normal. But the message holds some truth: There's renewed hope, and the mindset has shifted from one of devastation and shock to one of determination and rebuilding. What's more, people across Granbury (and even from outside the United States) have responded to the devastation with

no shortage of volunteer labor, prayers, and donations for all those affected.

AN OUTPOURING OF HELP

Indeed, among all the destruction in the Rancho Brazos neighborhood, dozens and dozens of volunteers busily cleaned up debris on May 24.

"When I pulled in this morning we had a back-up of traffic from the volunteers coming in," said Jim Klein, a volunteer and parishioner from St. Ann Church in Burleson.

Across the town, signs outside various churches in the city invite victims to come in for aid of one kind or another. Several stores,

too, advertise their willingness to help. Five minutes down the road from Rancho Brazos, volunteers stock the kitchen of St. Frances Cabrini Church with food donated by Trader Joe's, while others help in the donation center housed in the parish hall.

"It's not just here on-site," said Angela Behrens, youth minister at St. Frances Cabrini. "There are Knights [of Columbus] and youth and adults going to the clean-up site. There are people going out to Mission Granbury and helping sort food. It's all over town. Everyone in Granbury seems to be pulling together and helping each other out. Restaurants are calling us and saying 'Hey, we want to provide food, just call us and let us know when

A St. Frances Cabrini KC member carries donated supplies into the parish's makeshift donation center.





A temporary pantry and kitchenette was set up in the Education Building for the tornado victims housed there.

we can.”

The effort indeed, has been everybody including the parish's Knights of Columbus Council 9748, the Ladies Guild, *Arcoiris* (the parish's Spanish youth and young adult group), and English and Spanish-speaking parishioners alike. It's also been people from St. John Vianney Anglican Ordinariate Community in Cleburne, Acton United Methodist, local Baptist churches, and even help offered by a group of three Good Samaritans from Georgia

Pablo Florez, of Knights of Columbus Council 13514 in San Angelo, prays with Knights from St. Frances Cabrini. Florez spearheaded an effort to bring a trailer full of water and canned foods donated by parishes throughout San Angelo.



who drove all the way to Granbury to help. Local businesses and restaurants have provided free meals, groceries, and even a new refrigerator.

A nun from Massachusetts convinced a friend associated with the aid organization, World Vision, to bring family food kits and hygiene kits to St. Frances Cabrini. And a Belgian couple coming to vacation in the U.S. gathered four suitcases full of toiletries and brought them to the parish as soon as they arrived.

The Catholic Diocese of Fort Worth held a second collection benefitting relief efforts for the Granbury tornado victims on the weekend of May 18-19.

Parishioners at St. Frances have worked around the clock to provide help to the victims. Less than an hour after the tornado hit, 25 parishioners rushed to the parish's Family Life Center without being called and had an emergency shelter with cots, food, water, and other resources ready by 9:30 p.m. The 72 cots, blankets, and pillows stored inside the center are used twice a year during St. Frances' Christ Renews His Parish retreat. Spanish speakers arrived to help residents of the heavily Hispanic Rancho Brazos neighborhood cope with the tragedy without the added stress of a language barrier.



Parishioners Marinelle Szenasy (left) and Val Hibbeler (right) sort clothes at St. Frances Cabrini's donation center on May 20.

Within days of the tragedy, five Knights of Columbus councils from San Angelo sponsored a food drive that gathered enough supplies to fill a six-by-10-foot trailer.

“God called us to take care of each other; that's our job,” said Julie Lyssy, outreach and communication coordinator at St. Frances Cabrini.

And the parish and community have certainly stepped up. Just days after the tornado, parishioners and pastor Monsignor Juan Rivero were looking ahead and began preparing long-term shelter for the tornado victims.

“You have to do it; it's a crisis, and you have to respond to the crisis no matter what,” Msgr. Rivero said. “Whatever you can do is going to be good because people lost everything. The worst is just to be inactive and not Christian and not charitable. Having a good community and resources you have to put them to use.”

LOSING EVERYTHING

Maria Lopez is one of those victims. She is living in a classroom in the Education Building at the parish with her son, daughter, and nephew. The parishioner said there is nothing left of the mobile home she was leasing in Rancho Brazos.

“It's something you can't believe; left with nothing overnight,” she said. “Having to start brand



Dozens of pairs of shoes were donated to the church within days of the tornado.



St. Frances Cabrini parish set up a donation center where those affected by the tornado could come in and get much needed essentials.

new.”

Since May 18, the parish has been providing free long-term shelter for more than 60 people who lost everything in the storm and have no place to go. Since many of the temporary shelters around town have closed, the parish's focus has shifted to providing longer-term accommodations, Lyssy said.

Parish volunteers set up cots

inside the classrooms to provide apartment-style housing for as long as the families need a place to live — whether that's a week or several months.

"We're in it until these families have a place to go," Behrens said. "Whether that means they fix their houses or whatever they need. We're in it for the long haul."

The Education Building has a fully stocked kitchenette and showers for the families to use. In the parish parking lot is a mobile shower station and generator-powered laundry station provided by the Texas Baptist Men.

"Thanks be to God that we are being helped," Lopez said, as her young son played beside her outside the parish. "They're helping us well, and I have my children — that is what's most important."

Thanks to the efforts of the parish, Lopez says she and her family are settling into a routine. She has returned to work, and she looks forward to moving ahead and finding a new home to rent.

Tony Galindo, who is also staying at the parish, was renovating his restaurant when the tornado struck. When he went outside and saw "clouds coming in and funneling," he sought shelter in his walk-in cooler with four clients. He could hear strong winds

rocking the structure and hail pelting the rooftop. When he exited the cooler at 10:15 p.m. he saw softball-sized hail on the pavement outside and ambulances going up and down the road.

His restaurant's roof was damaged by the storms, but his house and pickup, located in Rancho Brazos, were completely gone.

"I've never been in this situation," said the restaurateur with 33 years experience and a "Best Of" award for his tamales.

"I'll pull through," he continued. "The restaurant is still standing, thank God, and nothing really, really major happened [to it]. Jesus Christ sacrificed Himself for the people to believe in Him and follow Him; I use the strength of his example. I have to sacrifice."

He's not on his own. The parish's volunteers gave him access to the parish's kitchen and provided him with \$800 worth of fish, so he could cook a fundraiser dinner after a Saturday evening Mass to help him get back in business.

"I've been overwhelmed," he said of the parishioners' support. "It's encouraged me not to give up."

A LONG RECOVERY

Even for the people who didn't lose their homes to the tornado, the road to recovery will



Leonard Freeman, of Atlantic Housing Foundation, helps remove debris on May 24 at the Rancho Brazos subdivision in Granbury.

take weeks, if not months. Aid organizers are saying it may take until September to get most of the residents back into their homes.

"It's going to take time," Lyssy said. "The rest of the world has moved on to the next disaster. We still have to live in this one. And we have to live it out for a long time. We need to be dedicated. We need to persevere. We need to remember that it's just not that simple."

For 22-year-old Jairo Martinez the damage his family's home sustained in the storm means he'll be living at the parish for at least a month or two.

"I wasn't at home when the tornado went in, but my family was," Martinez said. "They said that the worst thing was not the noise of the thunder and the worst he said, came, 'when they would actually hear people scream in midair like spinning around and asking for help. It was pretty terrifying.'"

The family lives in one of the 61 Habitat for Humanity homes in the Rancho Brazos neighborhood, so the home and its contents are insured (as required by Habitat).

According to Jan Pope, a member of the board of directors for Hood County Habitat for Humanity, four other Habitat homes

are "just the slabs" and approximately 25 others are "totaled." Only one home is completely undamaged, she said.

While Martinez's home wasn't as damaged as others in the neighborhood, the family cannot return until the house is repaired and utilities like electricity and water are re-established.

The college student, studying to be a math teacher, is the only one in his family staying at the parish. He is highly involved in the Hispanic youth and young adult group, *Arcoiris*. His family members, who were all unharmed by the tornado, are staying at a friend's home.

He and many of the other residents at the parish are slowly getting back to a relatively normal routine. Parents are going back to work and children are going to school. There's an organized Rosary every night, and the families get together in the evening in the Education Building's family room. Martinez is providing help with translation and helping lead volunteer efforts at St. Frances while attending his college classes.

"Mostly what I've seen is they have hope," Lyssy said, adding that she's beginning to hear people laugh too. "Those first couple of days they were just kind of dazed ... and then they had the ability to go out there and see. They all

Knights of Columbus members from St. Frances Cabrini Parish unload donated supplies at the parish's donation center.



came back pretty devastated. But what we're seeing now is they're getting more into a routine. They're seeing how people are responding to help them. And they're seeing that their neighbors are helping them ... that people outside of here are helping them."

Now aid organizers and volunteers are turning to the future and working toward the goal of getting the many displaced people back into a home by the end of summer.

Building associations and the chamber of commerce are holding public talks on how not to get scammed by contractors. Churches and other organizations are providing training for volunteers on site cleanup because utility companies cannot begin their work until the debris is gone.

Social workers have begun working with affected families and are looking into their specific needs. Lyssy and other volunteers at St. Frances Cabrini are talking about starting a fund to help the victims once they get back in their homes because there will be many expenses and a lot to replace — especially for the families without insurance. Even for those insured, there are deductibles to meet, and many of the affected families may need financial assistance, Lyssy said.

St. Frances Cabrini and Mission Granbury are also in talks about starting a marketing campaign to "dress a room" and thus assist families with obtaining furniture and appliances for their homes.

Because the town will get some state funding but not federal disaster assistance, most of the burden of recovery will fall on the people of Granbury and the many volunteers from surrounding areas.

"At the end of the day it's going to be hammers in the hands of the people who live here," Lyssy said. "The two biggest things anybody can do for us right now is send us money and pray for us and



The Education Building classrooms at the parish were converted into apartment-style housing for families who lost their homes in the tornado. Many of those families are expected to continue living there until September which is when most of the houses are expected to be repaired.

pray for these people in the long haul. This isn't a just today kind of thing."

NTC Correspondent Joan Kurkowski-Gillen contributed to this report.

BELOW Right: Jan Pope, board member of Hood County Habitat for Humanity, walks through a heavily damaged part of the Rancho Brazos subdivision with other volunteers.



A view of a home with the exterior walls ripped away by the tornado.

BELOW: Allen Hardin with Hood County Environmental Health prays on May 24 at the Rancho Brazos subdivision.



**July 7, Fourteenth Sunday
in Ordinary Time.**

Cycle C. Readings:

- 1) Isaiah 66:10-14C
Psalm 66:1-7, 16, 20
- 2) Galatians 6:14-18
Gospel) Luke 10:1-12, 17-20

By Jeff Hedglen

Years ago, a friend hurt me pretty badly. We had what I thought was a slight disagreement, but for this friend it was more than that, and our friendship was over. I tried to reconcile. I apologized and asked for forgiveness, but reconciliation was not to be. Now, years later, the ending of this friendship over our first and only disagreement has not entirely left me.

Similar situations have happened among my family and friends, and it appears that, for most everyone, things from the past stay with us more than seems



“The dust of your town that clings to our feet, even that we shake off against you.”
— Luke 10:11

reasonable. On the television show “Mad Men,” the character of Donald Draper has a past he wants to forget. So for the most part, he simply goes about his life as though that part of his past never happened. Although Draper does not have a lot of admirable characteristics, the ability to let the past be the past is something I often wish I possessed.

In this week’s Gospel, Jesus sends 72 disciples out to evangelize the surrounding towns. He instructs them to stay with the

people there, heal the sick, and announce that “the kingdom of God is at hand for you.” He also says that if the disciples are not welcomed, they are to shake the dust of the town off their feet and move on.

It is this shaking the dust and moving on that I find hard to do. I think one of the lessons

Jesus teaches us in this passage is that we need to know when we have done all that we can do, and if our best isn’t good enough for some people, then that is not our problem.

In some ways this is like the old saying: “For some people, if they don’t know, you just can’t tell them.” It is not my responsibility to control how someone reacts to what I do. My job is to do my best to have everything I do on earth be done as it is in heaven.

None of us is perfect in our interactions with others. There will be things we regret. But regret can stifle the life right out of us. Sometimes we just need to shake the dust off and start again in a new place, for the kingdom of heaven is at hand!

QUESTIONS:

Are there regrets from your past that still bother you? What will it take for you to shake the dust off? How can we live every day on earth as it is in heaven?

**July 14, Fifteenth Sunday
in Ordinary Time.**

Cycle C. Readings:

- 1) Deuteronomy 30:10-14
Psalm 69:14, 17, 30-31,
33-34, 36-37
- 2) Colossians 1:15-20
Gospel) Luke 10:25-37

By Sharon K. Perkins

About 20 years ago, when my husband was training to become an emergency medical technician, he told me about “good Samaritan” laws; I had never heard of them before. Many states have enacted such legislation that protects from frivolous lawsuits a person who renders CPR or other medical aid. Thus, a compassionate individual need not hesitate to help in an emergency because he or she would be legally covered in case the victim did not survive.



“It is something very near to you, already in your mouths and in your hearts; you have only to carry it out.”
— Deuteronomy 30:14

As today’s Gospel illustrates, there are other reasons why a person might not render aid besides fear of a lawsuit. In the biblical good Samaritan story, neither the priest nor the Levite stopped to help; in fact, they crossed to the other side of the road. They

believed touching a dead body would render them ritually unclean, and they didn’t want to take any chances. Their avoidance indicated that they were thinking more about themselves than about the plight of the victim.

Sometimes there are more subtle or insidious reasons why we don’t follow our compassionate instincts. I almost chose not to be with a very good friend at the moment of her husband’s death because I reasoned that she had plenty of family members present and that I would simply be in the way. I let false assumptions and misguided thoughts of propriety override my concern. Fortunately, I stopped second-guessing myself and rushed to be

with her, which turned out to be the right thing to do.

At other times, we might neglect to do good for another because we’re just not paying close enough attention. We get preoccupied with our own concerns and either ignore those little nudges of conscience or fail to recognize the impulses of the Holy Spirit — perhaps waiting for a more conspicuous signal before acting? — and we lose an opportunity to show kindness.

The Samaritan of Luke’s Gospel was “moved with compassion” enough to put aside any concerns about social impropriety, monetary expense, or personal inconvenience — he simply took action. It’s what a good “neighbor” does.

QUESTIONS:

Have you ever neglected to show compassion to someone because you weren’t attentive to their needs?

July 21, Sixteenth Sunday in Ordinary Time.
Cycle C. Readings:

- 1) Genesis 18:1-10a
 Psalm 15:2-5
- 2) Colossians 1:24-28
 Gospel) Luke 10:38-42

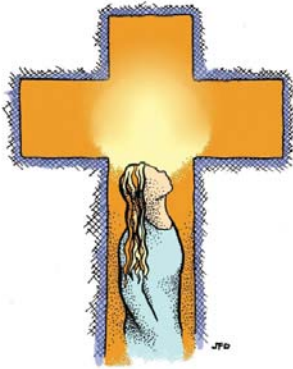
By Jeff Hensley

How can we know we're doing the will of God? Scriptures like the ones from Genesis and Luke in today's readings don't seem to get us any closer to an answer. Abraham is doing exactly the right thing (the will of God) in preparing and serving a feast for the three strangers.

Yet in Luke, Martha is faulted for taking care of the duties of hospitality while her sister Mary sits at Jesus' feet and simply listens to him.

We can know that a lot of things are part of doing God's will: Following the command-

"Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her."
 — Luke 10:41b-42



ments, taking care of our loved ones, and standing up for those who cannot stand up for themselves. But that still leaves a huge portion of life's decisions a great deal less clear-cut.

However, sometimes God

drops a bread crumb or two to show us we're on the right track.

One morning during my first year as editor of the *North Texas Catholic*, I had to drive to Dallas to take care of some business for the paper. As I neared Arlington, waves of sleepiness overwhelmed me, making it necessary to exit the interstate highway to get a cup of coffee in order to continue my trip, something I'd never before had to do in my life. This was 1988, before there were Starbucks nearly everywhere, so I headed for one of Arlington's only large hotels.

Once I entered the lobby, I discovered I'd wandered into the Texas Press Association State Convention. Curious, I followed a long curving stairway up to where the winning entries in their

journalistic competitions were displayed, and perused the best of the state's newspapers' design, headline writing, feature writing, and so on.

Then I headed down to the coffee shop for my shot of caffeine. While sitting there I overheard, in a conversation at the next table, the best advice I've ever received on obtaining better quality printing for one's newspaper.

I don't know any way to avoid this sounding a bit self-serving, but I've always believed that little incident was evidence I was probably doing the will of God. But more important than that, I've always taken it as evidence that in all circumstances the God who loves us and is Himself love is faithful to us when we seek to do his will.

QUESTIONS:

Have you (or someone you loved) ever needed evidence that you were doing what God wanted you to be doing with your life?

July 28, Seventeenth Sunday in Ordinary Time.
Cycle C. Readings:

- 1) Genesis 18:20-32
 Psalm 138:1-3, 6-8
- 2) Colossians 2:12-14
 Gospel) Luke 11:1-13

By Jean Denton

Jesus poses a rhetorical question in this week's Gospel: What loving father would hand his child a snake if she asked for a fish, or a scorpion if he asks for an egg?

I have a feeling that the Master may also be suggesting his disciples consider the converse as well: What child, when his loving father offers him an egg, would reject it because he'd rather have a scorpion?

Both aspects of the question are part of Jesus' fundamental lesson about our relationship with

"You have made great above all things your name and your promise. When I called you answered me."
 — Psalm 138:2-3



God, the eternal, spiritual nature of God's providence and our approach to God in prayer.

In the past, as a young woman, I admit I prayed for some "scorpions," such as a particular job offer or the attention of an interesting young man — de-

sires, I realize in retrospect, that would've led to a dead end.

Despite my shallow, selfish efforts, God ignored such requests and insisted on providing me with an "egg" — spiritual food.

For instance, instead of what I imagined would be a cool life as a celebrated hotshot sportswriter, I was surprised by what unfolded: marriage, the care and feeding of three children, becoming involved in Catholic community life and writing part-time for a diocesan newspaper. Not exactly *Sports Illustrated*, but experiences of rich, lasting value that led me to God.

Thankfully.

Jesus' instruction on prayer in Luke's Gospel explains the incredible offers the Father has for us: a place in his eternal life of selfless

QUESTIONS:

What do you seek in prayer? How do your desires for your life compare with God's desires for your life?

love, the strength we need to grow and thrive in that life, mercy when we fail, and the freedom that comes with forgiving others. In short, God offers us his own Spirit.

Furthermore, Jesus promises that if it is spiritual food you seek, you'll find it. If you knock on the door of faith, it will be opened to you. Ask for life with Christ, and you will receive it.

Disappointingly, I still catch myself trying to figure out how to "pray" for shallow, potentially hazardous desires. But now I understand why certain doors won't open.

God offers us nothing less than his full self with Christ and the Holy Spirit. Why ask for something that may lead us away from his saving embrace?

August 4, Eighteenth Sunday in Ordinary Time. Cycle C. Readings:

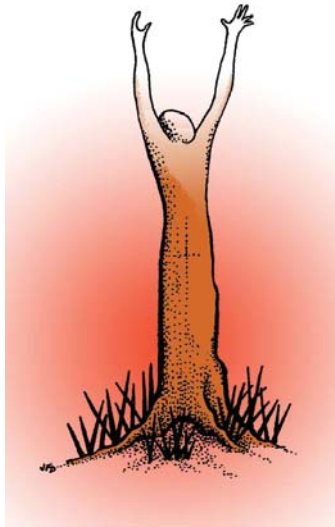
- 1) Ecclesiastes 1:2; 2:21-23
Psalm 90:3-6, 12-14, 17
- 2) Colossians 3:1-5, 9-11
Gospel) Luke 12:13-21

By Jeff Hedglen

Vanity of vanities! All things are vanity!” So says the writer of Ecclesiastes, and when I am honest, I say right back, “Guilty as charged!” In this particular rant about vanity, he is exhorting against overwork, being stressed out by schedules so much that it seems like stress is our occupation with our minds running so fast that we cannot sleep at night. Anyone else want to ride the guilt train alongside me on this one?

Just from reading my Facebook newsfeed, I see that the

“If then you were raised with Christ, seek what is above.”
— Colossians 3:1



people I know are busy. Families with small children post agendas for their morning routine that exhaust me. The college

students I work with go to class, study, work, and socialize like there is no tomorrow (probably because their today usually ends tomorrow).

Then there are the people I run into at the store or at a party. I start the conversation with the classic opening: “How are things?” and the answer almost always is some variation of “Good. Busy, but good.”

If the adage is true that the more things change the more they stay the same, then it is no wonder that something written 2,300 years ago can so aptly apply to today’s culture. The rest of this week’s readings shed some light on how to rid ourselves of this particular vanity.

St. Paul urges us to seek what

is above, not what is on the earth. In other words, to not be so consumed with the here and now, the toils of the day and the concerns of tomorrow that we lose sight of the reality that our truest life is not found in the things of earth.

In the Gospel, Jesus calls us to seek to be rich in what matters to God and not seek to store up earthly riches. To be sure, these Scriptures are not calling us all to quit our jobs and lie in a hammock dreaming about the kingdom of God. Rather, it is a matter of perspective.

Vanity of vanities turns to sanity when we shift our focus off the earthly prize and back to our heavenly home, our baptismal call to holiness and to the personification of peace itself, Jesus.

QUESTIONS:

What are your “vanities”? On a scale of 1-10, how busy are you? What are some things you can do to slow down and seek what is above?

August 11, Nineteenth Sunday in Ordinary Time. Cycle C. Readings:

- 1) Wisdom 18:6-9
Psalm 33:1, 12, 18-22
- 2) Hebrews 11:1-2, 8-19
Gospel) Luke 12:25-40

By Sharon K. Perkins

A few years ago, a friend of mine and her husband had learned that she was unable to bear children biologically and decided to adopt. They completed the application and screening process and were prepared for a long wait, based on what they had heard about others’ experiences.

Imagine their shock when they received a call from the adoption agency just a few days later, announcing that a baby girl awaited them!

Although she knew that they had been approved and that a

“You also must be prepared, for at an hour you do not expect, the Son of Man will come.”

— Luke 12:40



child would surely be forthcoming, my friend had almost nothing prepared — no baby clothes, no crib, no diapers or formula. She thought she had plenty of time to set up a nursery and decorate it, for her friends to host a baby shower and for a little bit of a breather between the application process and a newborn. Instead, she was caught by surprise,

albeit a pleasant one.

Throughout human history, there have been numerous predictions of the “end of the world,” most recently, in December 2012, according to the Mayan calendar. Many other doomsday predictions have been based on interpretations of apocalyptic passages of Scripture. They’ve all proven false.

Nevertheless, today’s readings remind us that according to the biblical pattern of events, God always fulfills his promises to his people — even if that fulfillment is a long time coming.

Faith, “the realization of what is hoped for and evidence of things not seen,” is not simply wishful thinking or passive waiting. As demonstrated by Abraham, and later the exiled children

of Israel, faith is prayerful preparation for what surely will come to pass.

Given the number of false predictions of Christ’s return, we can easily allow ourselves to live as though we have all the time in the world. We can deceive ourselves into existing for our own concerns and nothing more.

But Jesus’ message to his disciples is clear: He will return to each of us, whether in the hour of death or in another unexpected manner, and we are not to let his delay or the unbelief of naysayers lull us into complacency. We who have been baptized and who are given his Body and Blood as sustenance have been given much — and much will be required of us. It’s time to get ready.

QUESTIONS:

When have you neglected to prepare for something because you assumed you had more time? What sort of preparation do you think the Lord is requiring of you?

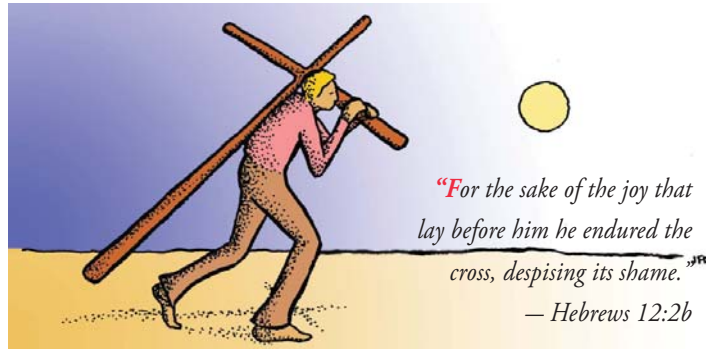
**August 18, Twentieth
Sunday in Ordinary Time.
Cycle C. Readings:**

- 1) Jeremiah 38:4-6, 8-10
Psalm 40:2-4, 18
- 2) Hebrews 12:1-4
Gospel) Luke 12:49-53

By Jeff Hensley

The role of the prophet is an uncomfortable one. Jeremiah gets lowered into a deep muddy cistern by his enemies who think he is speaking against the nation and defeating their efforts to keep the people's spirits high. The king at first allows this, but when told it will result in Jeremiah's death, he allows his servants to rescue him.

The psalm appears to take its imagery from Jeremiah's near-death banishment and subsequent rescue: "He drew me out of the pit of destruction, out of the mud of the swamp; he set my feet upon a crag; he made firm my steps."



Then the psalmist says God put a new song in his heart. The psalm takes Jeremiah's plight and rescue as a model to give the rest of us courage when we face difficulties.

Like this week's Gospel Scripture from Luke, the reason for Jeremiah having spoken words that upset his enemies, and for Jesus admonishing those who follow him to set ourselves in opposition to our family members is not simple contrariness, but a response to God's desire for us to put Him first. Ultimately, in both situa-

tions, such actions also will be in the best interest of God and his people.

I have a friend who often finds himself in a prophetic role. His opposition to those in power has often been in the interest of offering adequate church teaching and ministry for Hispanics who are underserved in the local churches where he has served.

QUESTIONS:

Have you ever been forced to speak out in opposition to policies that might harm others? What was the outcome?

His opposition has, on occasion, resulted in having new churches built so that they could provide seating for the multitudes of people crowding into them — often even spilling out the doors of the existing church buildings.

Some of his actions on behalf of his master, Jesus, and his people, have resulted in the equivalent of his being thrown into the miry cistern, a la Jeremiah. But God has always rescued him — sometimes in the form of a job in a distant diocese in another state.

But my friend keeps his joy because he knows whom he serves and that the cost to himself is worthy of the inconvenience. Like the psalmist, he might be heard crying out, "Though I am afflicted and poor, yet the Lord thinks of me. YOU are my help and my deliverer."

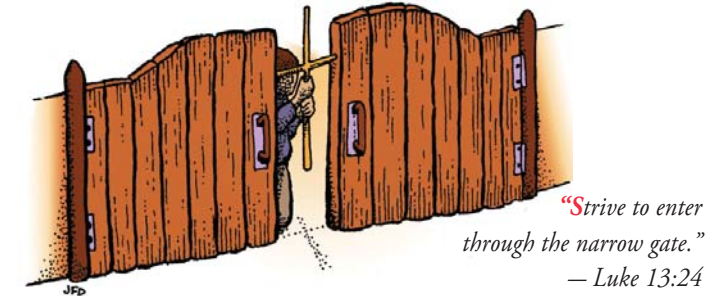
**August 25, Twenty-first
Sunday in Ordinary Time.
Cycle C. Readings:**

- 1) Isaiah 66:18-21
Psalm 117:1, 2
- 2) Hebrews 12:5-7, 11-13
Gospel) Luke 13:22-30

By Jean Denton

A group of young teenagers stood in the front pews of Beijing's St. Joseph Cathedral last spring and recited the creed during a special liturgy. I don't know which creed because I don't speak Chinese. But as I listened and looked around me at the several generations of Catholics I was humbled, realizing the commitment to faith in Christ that had led to such a moment.

For nearly two decades, beginning in the late 1950s, the Catholic Church was suppressed in China — a period that spanned the better part of these teens' parents' and grandparents' formative



years. Yet the cathedral was full. The faith had been passed down and was alive.

After I returned from my visit to China, that scene in the church stayed with me as I wondered how the people, at enormous personal risk, not only maintained their Catholic faith but also passed it on to their children during that time.

I've since read about how Chinese Catholics, lay and religious, were imprisoned or endured years of hard labor in "re-education" camps.

Bishop Paul Pei Junmin recalled that as a child he learned the faith through his parents and

an older cousin who was the only preacher and catechist in his village. Despite suffering numerous beatings and once being nearly burned to death because of his Catholic faith, his cousin continued to preach.

This weekend's Gospel describes the pathway to God's kingdom as a "narrow gate" that many choose not to take because it is too difficult. If the daily suffering the Chinese faithful endured was not a narrow gate, I don't know what is.

QUESTIONS:

When have you been faced with having to choose a difficult action because of your Christian faith? What was the result of that experience?

They continued to pray in fervent faith and proclaimed the Gospel although they could have avoided much ridicule and pain simply by staying quiet and following their government's rules.

The Letter to the Hebrews explains their dedication: "At the time, all discipline seems a cause not for joy but for pain, yet later it brings the peaceful fruit of righteousness."

Many of those faithful Chinese have lived to see religious practice permitted once again in their country, although it remains under government authority.

In the Beijing cathedral when I witnessed a new generation publicly professing their faith in Christ, I witnessed the peaceful fruit of a courageous righteousness that blesses the entire body of Christ.

Los tornados destruyen, pero ¡la Iglesia restaura!

A menos de una hora de haber pasado por Granbury el tornado categoría EF-4, destruyendo viviendas, vidas, y casi todo lo encontrado a su paso, los feligreses de la *Iglesia San Francisco Cabrini* ya estaban montando un refugio para los damnificados en las instalaciones parroquiales, garantizándoles un lugar seguro donde ser bien recibidos y vivir temporalmente a las víctimas del temporal.

Ahora, gracias al compromiso cristiano radical del párroco, monseñor Juan Rivero, y sus feligreses, la parroquia continúa albergando aquellos más afectados por el desastre.

Historia y fotos Por Juan Guajardo Corresponsal

Hay una notable falta de verde en la urbanización *Rancho Brazos* de Granbury. El paisaje reverdece a ambos lados de la carretera subiendo a las colinas donde está ubicado este vecindario de clase obrera, anteriormente tranquilo. Pero aquí la grama ha sido arrancada violentamente, y los árboles, muchos caídos, parecen astillas levantándose del suelo.

En el corazón del vecindario, quedan placas desnudas de concreto como evidencia de la existencia pasada de casas aparentemente arrancadas de la tierra y lanzadas al cielo. Muchas de las casas que quedan están destechadas, con ventanas y paredes faltantes. Ejércitos de voluntarios buscan objetos rescatables entre los despojos dejados por el tornado categoría EF-4 que rasgó la ciudad con una franja de destrucción a su paso por Granbury el 15 de mayo, dejando un saldo de seis muertos y destruyendo más de 50 casas y viviendas en remolques de la urbanización *Rancho Brazos*. También fueron reportados destrozos y lesionados en la comunidad vecinal de *Pecan Plantation*.

En una calle, una camioneta SUV amarilla de la *Misión Granbury (Mission Granbury)* pasa frente a un árbol deshojado y de-



Los parroquianos Maureen Milson (a la izquierda) y Betty Coy montaron camillas en un salón de clases del edificio de educación en la Parroquia San Francisco Cabrini de Granbury. La parroquia está dando refugio a una docena de familias dentro de sus instalaciones, hasta que sus viviendas sean reconstruidas.

scortezado, con una puerta colgada de la rama más alta. Al otro lado de la calle, sólo queda la placa de concreto de la fundación de una casa recién construida por *Habitat for Humanity*, que iba a ser dedicada en unos días. A una cuadra de distancia, una familia numerosa se agrupa en semicírculo, cabizbaja, orando frente a los desechos que quedan de la que fue su casa.

Calle abajo, un voluntario de *Habitat for Humanity*, de franela verde, recupera un casete de cinta magnética lleno de barro, pero intacto, de entre una pila de desechos, y lee en voz alta el título impreso: “*Buenas cosas vienen de tiempos difíciles*”.

Tal vez es muy temprano para estar de acuerdo con ese

lema – tanto las víctimas como los organizadores de la ayuda a damnificados reconocen que todavía falta mucho para regresar a la normalidad en este vecindario. Pero el mensaje encierra un elemento de verdad: se percibe una esperanza renovada, y la mentalidad ha cambiado del trauma y la desesperanza a la determinación y disposición a reconstruir. Más aún, gente de todo Granbury – y hasta de fuera del país – ha respondido a la devastación con una abundancia de trabajo voluntario, oraciones y donaciones para los damnificados.

AUXILIO ABUNDANTE

Es de reconocer que, en medio de la destrucción de la urbanización *Rancho Brazos*, para

el 24 de mayo docenas y docenas de voluntarios ya habían logrado limpiar el área de desechos.

“Cuando llegué esta mañana había mucho tráfico, con tantos voluntarios llegando al mismo tiempo”, dijo Jim Klein, voluntario y feligrés de la *Iglesia de Santa Ana* en Burleson.

Por toda la ciudad, iglesias mantienen signos invitando a las víctimas a venir y recibir ayuda de distintos tipos. También varias tiendas publicitan su voluntad de ayuda. A cinco minutos de *Rancho Brazos*, voluntarios abastecen la cocina de la *Iglesia de San Francisco Cabrini* de comida donada por *Trader Joe's*, mientras otros ayudan en el centro de donaciones ubicado en el salón parroquial.

“No sólo es aquí”, dice Angela

Un miembro de los *Caballeros de Colón* de *San Francisco Cabrini* lleva abarrotes al centro parroquial de donaciones.





Los parroquianos montaron una alacena y pequeña cocina temporalmente en el edificio de educación, para el uso de los damnificados viviendo allí.

Behrens, del *Ministerio para la juventud* de *San Francisco Cabrini*. “Hay *Caballeros de Colón*, jóvenes y adultos yendo a ayudar a las áreas afectadas. Hay gente yendo a *Misión Granbury* a ayudar clasificando comida. Es en todas partes. Todos en Granbury parecen estar uniéndose en ayuda mutua. Los restaurantes están dispuestos a colaborar en lo que pueden: “Oigan, queremos proveer comida, ¡sólo llámenos y díganos cuándo podemos hacerlo!”

En verdad el esfuerzo ha sido

Pablo Florez, del Concejo de *Caballeros de Colón* 13514 en San Angelo, ora con *Caballeros* de *San Francisco Cabrini*. Florez lideró la iniciativa de traer un remolque lleno de agua y comida enlatada donadas por parroquias en San Angelo.



de todos, incluyendo el Concejo parroquial 9748 de los *Caballeros de Colón*, el *Comité de Damas, Arcoiris* – el grupo parroquial de jóvenes y adultos hispanos – y parroquianos angloparlantes e hispanoparlantes por igual. También han venido colaboradores de muchas tras agrupaciones: el ordinariato anglicano de *San Juan Vianney* en Cleburne, la iglesia metodista unida de Acton, iglesias bautistas locales, y hasta se ha tenido la colaboración de un grupo de 3 buenos samaritanos de Georgia, quienes viajaron por carretera hasta Granbury para ayudar. Negocios y restaurantes locales han proveído sin costo comidas, abarrotes, y hasta un refrigerador nuevo.

Una religiosa de Massachusetts convenció a un amigo asociado a la organización mundial de asistencia *World Vision* a donar paquetes de comida e higiene y llevarlos a la *Iglesia de San Francisco Cabrini*. Y una pareja belga que venía de vacaciones a EEUU llenó cuatro maletas con artículos de tocador y las trajo a la parroquia apenas llegaron.

La *Diócesis católica de Fort Worth* tuvo una segunda colecta destinada a las labores de socorro a los damnificados por el tornado de Granbury, en cada misa del fin de semana del 18 y 19 de mayo.



Las parroquianas Marinelle Szenasy (izquierda) y Val Hibbeler (derecha) clasifican ropa en el centro de donaciones de *San Francisco Cabrini*, el 20 de mayo.

Los feligreses de la *Iglesia de San Francisco Cabrini* han estado trabajando incansablemente en labores de ayuda a los damnificados. A menos de media hora de haber tocado tierra en el área el tornado, 25 parroquianos llegaron al centro parroquial de vida familiar, sin haber sido llamados, y ya para las 9:30 PM tenían montado un refugio de emergencia con camillas, comida, agua y otros recursos. Las 72 camillas, cobijas y almohadas guardadas dentro del centro son utilizadas dos veces al año, durante el retiro “Cristo renueva su parroquia” organizado por la *Iglesia de San Francisco Cabrini*. Hispanoparlantes llegaron para ayudar a los residentes de la urbanización *Rancho Brazos*, en su mayoría hispanos, a hacerle frente a la tragedia que se les vino encima sin el estrés adicional que introduce una barrera lingüística. A pocos días de la tragedia, cinco *Concejos de Caballeros de Colón* de San Angelo patrocinaron una colecta de comida que alcanzó a llenar completamente un remolque de seis por diez pies.

“Dios nos llamó a ayudarnos los unos a los otros; ese es nuestro trabajo”, dijo Julie Lyssy, coordinadora de comunicaciones y divulgación de la *Iglesia San Francisco Cabrini*.

Tanto la parroquia como la comunidad han demostrado fehacientemente su compromiso con los damnificados: días apenas



Docenas de pares de zapatos fueron donados a la iglesia a pocos días del tornado.



La *Parroquia de San Francisco Cabrini* montó un centro de donaciones donde los afectados por el tornado pudieron recibir bienes esenciales tan necesitados luego de la tragedia.

luego del tornado, parroquianos y el monseñor Juan Rivero estaban planificando la preparación de albergues de largo plazo para las víctimas del tornado.

“Tienes que hacerlo; es una crisis, y tienes que responder a la crisis a toda costa”, dijo el monseñor Rivero. Cualquier cosa que hagas será buena, porque la gente lo perdió todo. Lo peor es no hacer nada: no es cristiano ni

caritativo. Teniendo una buena comunidad y recursos, es necesario utilizarlos”.

PERDIÉNDOLO TODO

María López es una de las víctimas. Está viviendo en un salón de clases en el edificio de educación de la parroquia con su hijo, hija y sobrino. La parroquiana dice que no queda nada de la vivienda en un remolque que rentaba en *Rancho Brazos*.

“Es algo que no puedes creer: quedarse sin nada de la noche a la mañana”, dijo ella. “Tener que comenzar de nuevo”.

Desde el 18 de mayo la parroquia ha estado dando sin costo alguno albergue de largo plazo para 60 personas que lo perdieron todo en la tormenta y no tienen donde ir. Como muchos de los albergues temporales en la ciudad han cerrado, la prioridad de la parroquia ha cambiado a proveer albergues de largo plazo, dijo Lyssy.

Voluntarios de la parroquia han instalado camillas dentro de los salones de clase para proveer vivienda estilo apartamento por el tiempo que las familias necesiten albergue — ya sea una semana o varios meses.

“Estamos en esto hasta que las familias tengan lugares donde ir”,



Los salones de clase del edificio parroquial de educación fueron convertidos en viviendas tipo apartamento para familias que perdieron sus casas a consecuencia del tornado. Se pronostica que muchas de las familias afectadas tengan que continuar viviendo allí hasta por lo menos septiembre próximo, fecha cuando se espera termine la restauración de sus viviendas.

dice Behrens. “Ya sea reparando sus casas o lo que tengan que hacer. Estamos aquí para el largo plazo”.

El edificio de educación tiene una pequeña cocina bien abastecida y duchas para el uso de las familias. En el estacionamiento parroquial han colocado una estación móvil para duchas y una lavandería conectada a un generador eléctrico, cortesía de *Texas*

Baptist Men (“hombres bautistas de Texas”).

“Gracias a Dios que estamos siendo ayudados”, dijo López, mientras su hijo pequeño jugaba al lado de ella al lado del edificio parroquial. “Nos están socorriendo muy bien, y tengo a mis hijos — eso es lo más importante”.

Gracias a los esfuerzos de la parroquia, López dice que ella y su familia están adoptando una nueva rutina. Ella ha retornado a su trabajo, y está esperando pronto poder seguir adelante y encontrar una nueva casa de alquiler.

Tony Galindo, quien también reside en la parroquia, estaba renovando su restaurant cuando llegó el tornado. Cuando salió al aire libre y vio “nubes acercándose y haciendo una espiral”, buscó refugio en su refrigerador de cuarto frío con cuatro de sus clientes. Podían escuchar los fuertes vientos azotando la estructura del edificio donde se encontraban, y granizo golpeando el techo. Cuando salió del cuarto frío a las 10:15 de la noche vio granizo del tamaño de pelotas de softbol en el pavimento de afuera, y ambulancias en ambas direccio-

nes de la carretera.

El techo de su restaurant sostuvo daños por los temporales, pero su casa y camioneta pickup, localizadas en *Rancho Brazos*, habían desaparecido.

“Nunca he estado en esta situación”, dijo el dueño de restaurant con 33 años de experiencia y un premio “Lo Mejor” por sus tamales.

“Me recuperaré”, continuó. “El restaurant todavía está allí, gracias a Dios, y nada verdaderamente drástico le pasó. Jesucristo se sacrificó a Si Mismo para que la gente creyera en él y lo siguiera; yo acudo a la fuerza de su ejemplo. Yo tengo que sacrificarme”.

Pero Tony no está solo: los parroquianos le dieron acceso a la cocina parroquial y le dieron unos \$800 en pescado, para que pudiera cocinar una cena de beneficencia luego de una misa vespertina de sábado, para ayudarlo a recuperar su establecimiento culinario comercial.

“Estoy sobrecogido”, se expresó de la ayuda los parroquianos. “Me ha animado a no darme por vencido”.

Caballeros de Colón de San Francisco Cabrini descargan abarrotos en el centro parroquial de donaciones.



UNA LENTA RECUPERACIÓN

Aún para la gente que no perdió sus viviendas durante el tornado el camino de recuperación tomará semanas, si no meses. Organizadores de asistencia dicen que podría ser hasta septiembre cuando la mayoría de los residentes puedan regresar a sus casas.

“Va a tomar tiempo”, dijo Lyssy. “El resto del mundo ha seguido su rumbo, al próximo desastre. Nosotros todavía tenemos que vivir en éste. I tenemos que vivir así por un largo tiempo. Tenemos que ser dedicados. Tenemos que perseverar. Tenemos que recordar que simplemente no es tan sencillo”.

Para Jairo Martínez, de 22 años de edad, los daños ocurridos a la casa de su familia implican que estará viviendo en la parroquia por al menos uno o dos meses.

“No estaba en casa cuando el tornado pasó por aquí, pero sí mi familia”, dijo Martínez. “Me contaron que lo peor no era el ruido de los truenos y el tornado alrededor”; lo peor dijo que vino “cuando escucharon los alaridos de la gente en medio del aire, dando vueltas y pidiendo ayuda a gritos. Fue bastante aterrador”.

La familia vive en de las 61 casas construidas por *Habitat for Humanity* en la urbanización *Rancho Brazos*, así que tanto la casa como su contenido están aseguradas, como lo requiere esta organización.

De acuerdo a Jan Pope, un miembro del directorio de *Habitat for Humanity* en Hood County, cuatro otras casas de *Habitat* quedaron con sólo las placas de concreto y 25 más han sido declaradas “pérdida total”. Solamente una casa quedó completamente ileso, dijo ella.

Aunque la casa de Martínez no quedó tan dañada como otras en el vecindario, la familia no puede retornar a ella hasta que las reparaciones terminen, incluyendo la restauración de servicios básicos como agua y electricidad.

El estudiante universitario,

cursando la carrera de educación en matemáticas, es el único de su familia viviendo en la parroquia. Él está muy involucrado con el grupo *Arcoiris* de juventud y adultos hispanos. Los demás miembros de su familia, quienes resultaron ilesos del tornado, están viviendo en la casa de un amigo.

Jairo y muchos residentes en la parroquia poco a poco están volviendo a una semblanza de normalidad. Los padres están volviendo al trabajo y los niños regresando a la escuela. Se ha organizado un rosario vespertino, cuando las familias se reúnen en el salón familiar del edificio de educación. Martínez colabora como intérprete y ayuda a liderar labores de voluntarios en *San Francisco Cabrini* mientras continúa con sus estudios universitarios.

“Mayormente veo que la gente está esperanzada”, dijo Lyssy, añadiendo que también está comenzado a escuchar a la gente reírse. “Esos primeros dos días fueron como un aturdimiento... y ellos tenían la habilidad de llegar al área del desastre y ver. Todos regresaban bastante devastados. Pero ahora estamos viendo que regresan a algún tipo de rutina diaria. Están viendo cómo responde la gente para ayudarlos. Y están viendo que sus vecinos los están ayudando... que hasta gente de afuera, de lejos, están ayudándolos”.

Ahora tanto organizadores de asistencia como voluntarios están volteando hacia el futuro y trabajando con la meta de encontrarle residencia permanente a la gente desplazada para fines del verano.

Asociaciones de construcción y cámaras de comercio están llevando a cabo sesiones de educación sobre el tema de los contratistas, y cómo evitar abusos por parte de estos últimos. Iglesias y otras organizaciones están ofreciendo entrenamiento a voluntarios en la limpieza de sitios afectados, porque empresas eléctricas y otras no pueden comenzar su trabajo hasta que todos los desechos hayan sido



Jan Pope, del directorio de *Habitat for Humanity* en el condado de Hood, recorre con un grupo de voluntarios una zona de *Rancho Brazos* fuertemente afectada por el tornado.

removidos.

Trabajadores sociales han comenzado a trabajar con las familias afectadas por este desastre, entendiendo sus necesidades particulares. Lyssy y otros voluntarios de la *Iglesia de San Francisco Cabrini* están planeando comenzar un fondo de donaciones para ayudar a las familias a reconstruir sus casas, porque están convencidos que habrá muchos gastos y mucho que remplazar – especialmente para las familias sin seguro de vivienda y/o pertenencias. Aún para los asegurados hay deducibles que pagar, y muchas de las familias afectadas podrían necesitar ayuda financiera al respecto, dijo Lyssy.

La *Iglesia de San Francisco Cabrini* y la *Misión Granbury* también están planeando comenzar una campaña publicitaria para “vestir un dormitorio” y así ayudar a familias en la obtención de mobiliario y aparatos electrodomésticos para sus casas.

Debido a que Granbury recibirá algo de ayuda por parte del estado de Texas, pero nada de ayuda del gobierno federal, la mayoría del peso de la recuperación caerá sobre los hombros de la ciudad misma y los muchos voluntarios

de sus alrededores.

“Al final del día van a ser martillos en manos de la gente que vive aquí mismo”, dijo Lyssy. “Las dos cosas más importantes para nosotros ahora mismo son que nos envíen dinero y que oren por esta gente en el largo plazo. Esto no es un asunto solamente de “hoy”.

Joan Kurkowski-gillen, corresponsal de NORTH TEXAS CATHOLIC, contribuyó para este reporte.

ABAJO: Allen Hardin, del departamento de salud ambiental del condado de Hood, aparece aquí en *Rancho Brazos*, el 24 de mayo.



Renovación espiritual en el año de la fe

Los movimientos de renovación y retiros — como el Cursillo, uno de los primeros en su ramo — ofrecen un sentido comunitario al laicado en busca de crecimiento espiritual durante el año de la fe.

Cursillo

Un pequeño curso sobre el cristianismo

BY MICHELE BAKER / CORRESPONSAL

FOTOS CORTESÍA DEL CENTRO DE CURSILLOS DE FORT WORTH

DESDE SU INICIO EL PASADO OCTUBRE EL AÑO DE LA FE, INSTITUIDO POR EL PAPA EMÉRITO BENEDICTO XVI, CONTINÚA ESTIMULANDO A CATÓLICOS EN EL MUNDO ENTERO A EXPLORAR LA RIQUEZA DE LA FE QUE PROFESAN. A pesar de haber sido elegido a mitad de año de esta conmemoración especial del 50 aniversario del Concilio Vaticano Segundo, el papa Francisco ha expresado su deseo de seguir los pasos de su predecesor y continuar celebrando el año de la fe. En una de sus primeras audiencias, el 20 de marzo, el papa Francisco habló del año de la fe al dirigirse a representantes de iglesias y comunidades eclesiales de otras religiones, reiterando la intención del Papa Benedicto XVI en "... proponer un tipo de peregrinaje hacia lo esencial de cada cristiano: una relación personal y transformadora con Jesucristo, el Hijo de Dios, quien murió y resucitó de nuevo para nuestra salvación".

No es sorprendente, entonces, que uno de los modos de participación de los fieles en la celebración de la fe durante este año sea la realización de un peregrinaje espiritual a través de un curso dirigido a peregrinos.

El *Cursillo de Cristiandad* provee una oportunidad para eso. Y aún cuando el padre Francis Fernández — OFM Cap., director del centro diocesano de cursillos — preparaba un retiro de un día, se cercioró de tener suficiente tiempo y energía durante nuestra reciente visita para dedicar a una conversación sobre las maneras en que un Cursillo puede facilitar la más fundamental de las relaciones, de Cristo con sus fieles.

UN PEQUEÑO CURSO

"Este es un movimiento laico católico", explica el padre Fernández. "Este es un instrumento para revivir la fe de la gente por medio de la oración, los sacramentos y las escrituras".

Si los componentes de este movimiento laico suenan familiares, sería porque ellos repiten las palabras del Santo Padre y de la *Conferencia de Obispos Católicos de EEUU*, en su exhortación a los fieles a recurrir a Jesucristo en la profundización de su fe a través de encuentros con Él en su iglesia sacramental.

"El énfasis principal está en hacer de Cristo el centro de vuestra vida", comentó Pat Urbanski, de la *Parroquia de San Bartolomé*, en Fort Worth. Urbanski participó en un cursillo en Pennsylvania, en 1974. "Siempre había tenido una fe sólida. Pero el cursillo me enseñó a vivir mi fe en el



La *Jornada Familiar* es un retiro para parejas casadas, de viernes a domingo. Este retiro ocurrió en España la primavera del 2010.



Este Cursillo de hombres de habla inglés ocurrió el otoño del 2010. Se realizan Cursillos de jueves a domingo.



Este Cursillo de mujeres de habla inglés se llevó a cabo el otoño del 2011. El retiro Cursillo se ofrece en inglés, español, y vietnamita.



Esta foto fue tomada en un evento posterior a la *Jornada Juvenil* — Cursillos para jóvenes hispanos durante la primavera del 2011 — llevados a cabo separadamente para chicas y chicos.

mundo cotidiano, centrada en Cristo”.

Este aspecto práctico de la fe no es un accidente. El cursillista (participante de un cursillo) Bill McNeill explica: “Hay tres dinámicas en todo cursillo: formación, dirección espiritual y testimonio. No hay nada que un católico no haya oído antes, pero tratamos de hacer las cosas de manera que las tres dinámicas converjan en una sola experiencia”.

McNeill, miembro de la *Parroquia de San José* en Arlington, participó en un cursillo en 1979 y ha permanecido activo en el movimiento desde entonces. Insiste que no hay gran misterio en lo que pasa ese fin de semana — excepto, por supuesto, el misterio de Dios Mismo encontrando a su pueblo.

“Se realizan quince charlas”, dice, “y hay jornadas de discusión luego de cada una. Alrededor de cinco charlas son dadas por sacerdotes, diáconos, o religiosas. El resto son dadas por gente laica”.

La primera meditación, titulada “¿Quién soy yo hoy?” sirve de punto de partida del fin de semana. Dice el padre Fernández: “Aceptas que tienes un lado luminoso y un lado oscuro. Ese es el comienzo”.

UN POCO DE HISTORIA

También el mismo movimiento de Cursillos tuvo sus inicios durante un período de luz y oscuridad: comenzó en España a fines de la década de 1940, justo después de la guerra civil española y la segunda guerra mundial — un tiempo de agitación e incertidumbre, tanto política como espiritual.

“En ese momento, todos en España eran bautizados católicos”, pero eran católicos solamente de nombre, no en la práctica, comenta el padre Fernández, quien es español. “Aún así, mucha gente hacía peregrinaciones al *Santuario de Santiago de Compostela* para orar por intenciones especiales o pagar por pecados pasados”.

“El énfasis principal está en hacer de Cristo el centro de vuestra vida. Siempre había tenido una fe sólida. Pero el cursillo me enseñó a vivir mi fe en el mundo cotidiano, centrada en Cristo.”

— *Cursillista Pat Urbanski,*
PARROQUIA DE SAN BARTOLOMÉ

La confluencia masiva de peregrinos creó la necesidad de organizar a los peregrinos en grupos. Como asunto práctico, esto abrió la posibilidad de dirección espiritual de los fieles organizados. Aprovechando esta ocasión, el laico Eduardo Bonnin Aguilo creó un pequeño curso de estudio para preparar a los jóvenes para la peregrinación al santuario. Con el respaldo del obispo local, Aguilo utilizó una serie de charlas, grupos de discusión, reflexiones y oraciones ancladas en la vida sacramental de la Iglesia, lo que eventualmente derivó en el Cursillo tal y como lo conocemos hoy en día.

UNA PEQUEÑA CHISPA

El “curso pequeño” de tres días tuvo un éxito enorme. Anclado en sólidas enseñanzas católicas y la llamada a dar testimonio de Cristo viviendo santamente, el Cursillo se convirtió en un movimiento en plena expansión: primero a Latinoamérica, y luego comenzó a crear raíces entre católicos de habla inglesa en los EEUU y Canadá (aún así, el primer Cursillo ofrecido en los EEUU, en 1975, fue dado en español en Waco, TX).

A la llegada del *Concilio Vaticano Segundo*, el alcance expansivo del movimiento de Cursillos, liderado por laicos, no pudo haber ocurrido en un momento más providencial: probó ser una expresión oportuna de la nueva evangelización, la llamada universal a la santidad y el rol del laicado en la vida de la Iglesia.

“Fue el primer movimiento de renovación real dentro de la Iglesia en muchos, muchos años”, explica Urbanski. “Y una gran cantidad

de movimientos de renovación han aparecido desde la era del Cursillo”.

Hoy en día el movimiento de Cursillos ha sido adoptado por más de 60 países en todo el mundo y ha influenciado incontables ministerios, apostolados y movimientos como RENEW, Kairos, ACTS, CRHP y *Awakening*. El formato del Cursillo ha sido adaptado a las necesidades de parejas, adolescentes, prisioneros y hablantes de centenas de idiomas diferentes. Sólo en la diócesis de Fort Worth, los cursillos son ofrecidos en inglés, español y vietnamita.

“Aún nuestros hermanos protestantes tienen versiones del Cursillo”, dice el padre Fernández. “Para los metodistas y episcopales se llama “Camino a Emaús”, y los luteranos tienen la “Vía de Cristo”.

UN POCO MÁS

“Debe haber alguna actividad”, nos dice el padre Fernández. “Si no hay actividad alguna, la fe se debilita”.

Para apuntalar mutuamente su fe, los Cursillistas permanecen anclados en la comunidad y el ministerio mientras marchan a vivir la fe que ha sido despertada en



el Cursillo. Esta experiencia vívida de la fe la han llamado “El cuarto día”.

El padre Fernández lo explica de esta manera: un amigo lo invitó a caminar con él todos los días. Debido al compromiso con su amigo, el padre Fernández recuerda caminar aún en días cuando no se sentía motivado a hacerlo, porque sabía que su amigo dependía de él.

“Pasa lo mismo con nuestro camino por la fe”, dijo. “Puedes depender en un amigo. La gente necesita saber que tienen un lugar en la comunidad de la fe, y que son extrañados cuando no están allí”.

Para mayor información sobre el movimiento de Cursillos en la diócesis de Fort Worth, o para el calendario de Cursillos, visite el sitio Cursillo en la Web: <http://www.ftworthcursillo.org>, o comuníquese con el padre Francis Fernández, OFM Cap., al 817-6245-9411, o via email, al buzón fernandez2912@att.net.

Mecanismos para reportar la conducta sexual inapropiada

Si usted o alguien que conozca es víctima de conducta sexual inapropiada por parte de cualquier persona que trabaje para la iglesia, sea voluntario, empleado, o miembro del clero, puede reportarlo de las siguientes maneras:

- Llamar a Judy Locke, Coordinadora de asistencia para víctimas, al número (817) 560-2452, Ext. 201, o, mandar correo electrónico a jlocke@fwdioc.org
- Llamar al número de emergencia para el abuso sexual: (817) 560-2452, Ext. 900
- o llamar al Centro Católico al número: (817) 560-2452, ext. 102 y preguntar por el canciller/moderador de la curia, el monseñor Stephen Berg.

Mecanismo para reportar abuso

Llamar al Ministerio de familias de Texas Servicios de protección (Servicios de protección de niños) al número:(800) 252-5400.

A listening ear, sisterly voice

Loreto House volunteer 19-year-old Beatriz Peña offers a peer's perspective to women in need

By JUAN GUAJARDO / CORRESPONDENT

ASK LORETO HOUSE DIRECTOR RANDY BOLLIG AND HIS LONGEST-TENURED VOLUNTEERS WHAT IT TAKES TO WORK WITH WOMEN IN CRISIS PREGNANCIES AND THEY'LL GIVE YOU A LIST:

a kind heart, an ability to listen and relate to others, a nonjudgmental and understanding nature, maturity, confidence, a deep belief in the sanctity of life, and a familiarity with the Gospel of Life and Theology of the Body, and a strong faith.

They'll also agree that one of the newest members of their small volunteer staff has just those traits.

"She's a jewel," says Bollig, who along with his wife, Laurie, opened up non-profit Loreto House in 2005 to serve women seeking support during unexpected pregnancies. "She just has a good charisma for this work. She's a natural."

Bollig says it's an exception to find that — especially at Beatriz Peña's age: 19.

Peña, is a biology major and sophomore at the University of North Texas — and aspires to become a doctor. She began volunteering at Loreto House after hearing about the organization at her family's parish, Immaculate Conception Church in Denton.

"It's so important to these girls," she said. "It's just an amazing, amazing organization. It's beautiful. If more women know about this, they will definitely take advantage of it."

Right away the Krum resident felt called to serve at the pro-life pregnancy center that provides a listening ear, free pregnancy tests, and 3D ultrasounds, referrals, and women's health information to any woman in a crisis pregnancy.

And served she has, said Mary Stroupe, a long-time volunteer with Loreto House and also a parishioner at Immaculate Conception.

Loreto House has a system similar to that used by the Sisters of Life, Bollig said. That system requires two volunteers per client. One is the lead and gathers information and history from the client. The other volunteer focuses on serving the woman, bringing them a snack or beverage and helping them feel at home. Be-



Photo by Juan Guajardo / North Texas Catholic

Beatriz Peña is a volunteer at Loreto House and aspires to be a physician. Here she poses at the University of North Texas on June 3.

tween them, they hope to provide a secure environment where a woman feels safe to speak.

Stroupe recalled one occasion where Peña, who was still very new and undergoing training at the non-profit, worked alongside her in the server role. Stroupe brought the voice of experience. Peña brought the voice of a peer. Together they helped two mothers decide to keep their babies.

"Every time she came, she just kind of got thrown in the fire," Bollig said, adding that each time Peña handled the situation gracefully and gave important input.

Most of the volunteers at Loreto House are married women with children. Peña is the exception. But that's not a bad thing, Stroupe said, explaining that Peña's youth helps her relate to and develop a bond with the many college-age women who come in.

"There's a generation gap," Stroupe said of the volunteers and clients. "Beatriz kind of fills that generation gap. She understands what it means to be a college student and all that comes with it. She knows what kind of pres-

ures there are."

That mix of experience and youth makes for "a winning combination," Stroupe said.

Peña agrees.

"I'm young, so I can give that sisterly advice," she explained. "They can give that motherly advice, so it's a perfect complement."

When she first started, Peña wasn't sure what to expect — even for the veteran volunteers it can be nerve-racking when a woman comes in thinking abortion.

"I was so nervous," she said. "What should I say? Does it mean anything to her? If she has an aggressive attitude, how are you going to respond to that?"

But during her first session, Peña put herself in the mindset of talking to the women in a calm and accepting manner.

"I see them as my best friend," Peña said. "And what comes out of my mouth, I mean it."

That relational approach helped Peña and the other volunteer make the young client, the

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'A True Servant's Heart'

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and so willing to help, was truly an example of the Holy Spirit touching the human spirit."

Gonzalez said he and his friends returned to Denton around 1 a.m. Following this experience, he expressed his gratitude for the efforts of those who continue to help the victims in Moore. He said he enjoys seeing people set aside their differences in order to serve those in need.

"In most cases, they become the loving human beings for each other, in the way God intended us to be," said Gonzalez. "It's just raw love — raw emotion for another human being."

Gonzalez said he continued to be bombarded with calls the day after he returned, from people asking if he was still collecting items to donate. Little Guy Movers, a local moving company, called him to offer him a truck to carry donations to Moore. With

one of the women who had traveled with him to Moore planning to coordinate another donation effort through her employer, Keller Williams, later in the week, the contacts he made during the first drive joined together for a second donation drive.

"The next few days, they received more donations ... to take another truck up there," Gonzalez said. "It was really neat to see the people of Denton — I'm really amazed how the people of Denton were so willing to help out in this disaster and respond to the call [to serve]."

Father Richard Kirkham, pastor at St. Jude Church in Burkburnett and former associate pastor at Immaculate Conception, said Gonzalez' story of true charity "painted a picture of hope for humanity."

"This story is just one of many good deeds that Emilio has done over the years. He has a true servant's heart," said Fr. Kirkham.



In addition to a moving truck, personal vehicles were also filled with items to donate to the victims of the Moore tornado.

"He makes giving of oneself look easy, when oftentimes it is difficult. It inspires others to do the same."

Gonzalez' wife Sharon said his efforts to reach out to the victims in Moore merely expressed who he is as a person. She agreed that he

lives his life helping others in need.

"He believes in paying it forward," she said. "He is proud to be Catholic and to be a strong man of Christ. He strives to live his life as Jesus lived his life. Helping those in Moore was another example of the man he is."

A listening ear, sisterly voice

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first she worked with, comfortable enough to share how her mother made her get an abortion previously and explain the reason she came: She was afraid she was pregnant again, but was determined to keep the baby.

The woman's pregnancy test ended up being negative. But by Peña's ability to get the woman to open up, the volunteers were able to talk with her about her relationship, explain how "you don't need to have sex to feel loved" and discuss her life goals.

Even with older clients, Peña feels she can be like a younger friend to them.

Still, before every session she tries to look at videos, reads over information pamphlets, and manuals, reviews the resources available to clients, and prays that God inspires her to say the words the women need to hear.

"The rest just comes from the heart," Peña said.

Since mid-February, Peña has been volunteering at Loreto House every week.

"I feel like I'm where I'm supposed to be," she explains. "I'm pretty sure that God Almighty put me here because He was sure I was going to like it."

What attracted her to serve in this way? You might say it was her passion for biology and medicine (she went on a weeklong medical mission trip to Guatemala for her birthday). You could say it's her heart for others (she wants to be a doctor because she's seen how her parents — both from Mexico — have struggled with cultural and language boundaries when seeking medical attention here in the U.S.). You could say it's her participatory nature (she's an Emerald Eagle Scholar at UNT and a member of Alpha Delta Pre-Health

*"I see them as my best friend.
And what comes out of my
mouth, I mean it."*

— Beatriz Peña

Minority Honor Society). But Peña, who comes from a devout Catholic family, is quick to point out she was just looking for a way to serve her Church and community.

"I definitely feel like this is worth my time," she said. "As long as I can keep doing this, I will. The community always needs this kind of support for this situation."

To find out more about Loreto House or to help support their mission by volunteering or donating, visit loretohouse.org.

GOOD NEWSMAKER

'A True Servant's Heart'

Immaculate Conception parishioner Emilio Gonzalez helps tornado victims in Moore, Oklahoma

By JACQUELINE BURKEPILE / CORRESPONDENT • PHOTOS COURTESY OF EMILIO GONZALEZ

"PREACH THE GOSPEL, AND IF NECESSARY, USE WORDS." THIS QUOTE OF ST. FRANCIS OF ASSISI IS WHAT IMMACULATE CONCEPTION PARISHIONER EMILIO GONZALEZ HOPES TO DO THROUGH HIS LIFE AND ACTIONS EVERY DAY. A member of the parish's Mission Outreach Council, he exemplified Saint Francis' teachings when he approached the council the morning after an EF-5 tornado hit Moore, Oklahoma May 20, killing 24 people (including 10 children), and asked it to sponsor a rental truck, so he could gather donations for the victims. Gonzalez, a former Marine and husband and father of four, said the council immediately approved his request.

"I think at that point the Holy Spirit was telling me to use my resources to make something happen and get donations there right away. I never felt any intention of waiting until the end of the week," said Gonzalez, the son of Deacon Popo Gonzalez, one of the parish's deacons. "It had to be done that day."

Mission Outreach Council member Elsa Camizzi, who is also the parish's sacramental coordinator, gave the final approval for the rental truck.

"I realized how big his heart is, so I wholeheartedly supported him in his decision to take the truck up there," said Camizzi.

After renting a 25-foot truck, Gonzalez asked Denton Area Teacher's Credit Union president



ABOVE: The energy from Emilio Gonzalez's (third from left) donation drive continued into other donations drives such as this one held at a Keller Williams in Denton.

RIGHT: Emilio Gonzalez collected clothing, bottled water, food, toiletries, and other items to provide relief to Moore, Oklahoma, after an EF-5 tornado devastated the town.



Dale Kimble if he could display the donation truck in their parking lot, located on one of the busiest streets in Denton. With the help of DATCU and Gonzalez' friends, they spread the word through social media and signs in the parking lot.

Gonzalez said they collected bottled water, clothes, Rubbermaid tubs, energy bars, Gatorade, and other necessary items for the victims. Despite inclement weather in Denton, he said the truck was completely full of donations after approximately four hours.

"Many people came by saying they saw it on Facebook," said Gonzalez. "We also had lots

of people come because they saw the sign. Some said they were going to have a garage sale that weekend and gave their items to us instead."

After the truck was full, Gonzalez drove to Moore with friends to deliver the items. He said they were not permitted to enter into the main devastation area, but were sent to a local donation drop-off station.

"Once we got into Moore, the highways were shut down and they only let people with donations enter through the main exit," explained Gonzalez. "Although we weren't in the heart of the devastation, you could see [the

tornado's impact] on the outskirts. The grass was covered with debris. It looked like someone took a shredder and covered it with splinters of wood and paper."

After delivering the donations, Gonzalez and his crew were asked to take some bulk food items to a local church cooking meals for the victims. He said everyone he talked to was grateful for their efforts.

"They couldn't believe that someone would come from Denton just for them. That was really touching," said Gonzalez. "Seeing everyone working with each other

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